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THEOLOGICAL SEMINARY.

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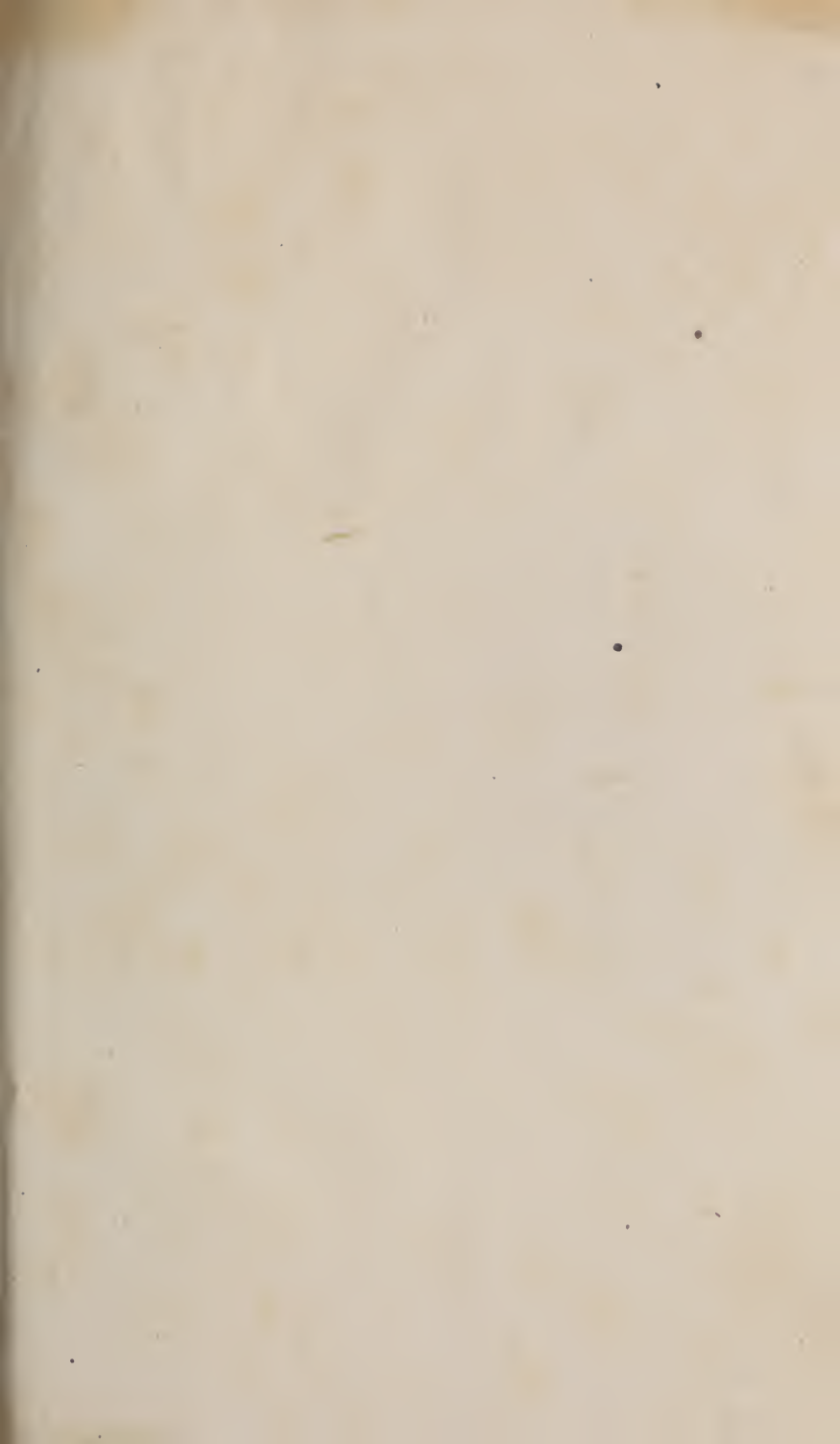
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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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MARCH, 1859.

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### “Enlarge the Place of thy Tent.”

THIS is the call from all our borders, “Stretch forth the curtains of thy habitation.” Would that the rest of the prediction may be fulfilled, “For thou shalt stretch forth on the right hand, and on the left, and cause the desolate cities to be inhabited.” Bishop Scott calls loudly for clergymen, for Portland and other places in his important jurisdiction. Bishop Kip, by the last mail, writes, he has had letters *from no less than sixteen clergymen*, who desire to go to California, for all of whom he can find labor, at promising points, if there were only the means to take them out and sustain them.

Bishop Otey has found good openings in Arkansas, and calls on us for a larger appropriation in that quarter.

Bishop Lee, of Iowa, writes in imploring strains for more men and means.

The venerable Missionary Bishop of the Northwest calls for more aid for Minnesota, and thus closes a letter just received: “I cannot refrain from alluding once more to the importance of recognizing at least some of the contemplated *six new territories* as missionary fields.” He has sent a definite request for Dacotah; a large Missionary company of pioneers has already gone forth to Arizona; we have had the inquiry lately

made from high quarters, "What are you doing for New Mexico? There is much encouragement in that quarter." Bishop Scott also writes, "Why have you not sent a Missionary to Utah? The way is wide open, and many of the deluded inhabitants are from our mother country, and now is the moment for the Church to enter. I think you should occupy it at once."

But what shall we do to meet these earnest calls, waxing louder and louder, from our distant borders?

Our debt is not yet paid, and if it were, (as we hope it very soon will be,) the ratio of receipts now coming in, would not warrant us in any present enlargement of our operations. We cannot rob our present field, nor lose the ground already gained, even to meet such calls and claims as are now multiplying and pressing on us every day. The Domestic Committee are only the trustees of what the Church *does give*, to do her Missionary work. They have not the right nor the power, to go beyond this a single step, less or more. They must be just to their Missionaries and themselves, in the use of what is given; and what they promise, in their plans and efforts. If our borders are extending, and our field enlarging, it is a reason for the Church to wake up, and to enlarge her heart, and increase the measure of her Missionary contributions. One thing is clear. To *stand still* now, is really *to go back*. Not to enlarge our operations, when our field is so rapidly extending, is in reality *to fall behind* the growth of population, and the varied and growing wants of our vast and imploring field. Let every parish then wake up. Let individual members of the Church open wide their hearts and hands. And let the whole Church hear and heed the voice which comes, alike from the plenteous Harvest field, and from the Lord of the harvest, "*Now for a recompense in the same, as ye also are enlarged.*" Shall they call in vain from California, and Oregon, and Texas, and Arkansas, and Kansas, and Nebraska, and Dacotah, and Arizona, and Utah, and New-Mexico? When will the Church put on her strength; put forth her power of prayer, and faith, and love; and do her duty for our God, and for His Christ?

**Letter from Bishop Scott.**

A PLEA FOR OREGON AND UTAH.

PORTLAND (OREGON),  
4th January, 1859.

MY DEAR DR. :

I TRUST you may succeed in finding a man for Portland of the right kind. When we look at the interests of the Church, this station is really more important than any one in New-York or Philadelphia. There is not merely the well-being of this one congregation, which under efficient labor would soon be a strong one, but it is to exert a great influence upon the destiny of the whole Church in Oregon. They have desired me to take the charge, and I have sometimes nearly concluded to do so. But still, if it can be put in the hands of an efficient man, whose whole time is devoted to it, it is vastly better. Under such an administration, if our town continues to prosper as it has, there will soon be a call for a second Church, and that may serve for a Bishop's, if such be the proper course.

With an active man here, however, we may easily combine my own services with his, for when I am here I can supply his place, and allow him to do Missionary duty. In this way, Portland may be made an important Missionary centre—an arrangement I have ever earnestly desired.

Why have you not sent a Missionary to Utah? The way is now open, many of the deluded inhabitants are from our mother country, and now is the moment for the Church to enter. Should I go to the General Convention, I have an idea of trying the overland route, if I can so arrange matters. In that event, I should calculate to spend a little time at Salt Lake. However, we shall see. But I do think you should occupy it at once.

With kind regards, ever  
Yours faithfully,

THOMAS F. SCOTT.

**Bishop Otey's Visitation of Arkansas.**

THE Rt. Rev. Bishop of Tennessee, acting Missionary Bishop for Arkansas, has completed a laborious visitation of the parishes and Missionary stations in that growing and important State. The present day of small things for the Church there, who hath despised? Now is the time to work, to lay foundations, and to sow beside all waters. The future of Arkansas will fully justify the outlay of interest and means, and the patience of toil, faith and hope. We commend the Bishop's narrative to our readers, hoping it may excite a deeper interest, in this hitherto too much forgotten and forsaken field.

MEMPHIS, *January 14, 1859.*

REV. AND DEAR SIR :

I have been striving hard for the last ten days, about which time past I reached home, to gain time and opportunity to give you some account of my visitation of the Churches and Missionary stations in Arkansas. I do not know when I shall be able to bring this to an end. This will depend upon the interruptions incident to one, who besides official duties, has a full measure of domestic and parochial cares. I left home on Thursday, the 18th November last, and the next day arrived by boat at Helena. The first and second day, Friday and Saturday, were passed in visiting different persons and families, and conversing with such as desired it, upon the common salvation. Our Missionary here, the Rev. Otis Hackett, is gaining gradually in the respect and confidence of the community; though there are persons who are ever ready to take up a reproach against a faithful declaration of the truth, and cry out, as their ancestors of old did, "These that have turned the world upside down, have come hither also." The opposition, though pretentious, and of that kind which deems it an invasion of its peculiar rights and privileges to preach or teach contrary to its dogmas, is really not formidable, and will doubtless be overruled by the great head of the Church, to the furtherance of the Gospel. On Saturday night, the 20th November, I preached in the Cumberland Presbyterian Church, after prayers by the Rev. Mr. Hackett. The congregation was large and attentive, notwithstanding the threatening appearances of the weather,



On Sunday, the 21st, a full congregation assembled in the same place, and at 11 o'clock, after prayers, etc., by Mr. Hackett and myself, I preached, or rather talked at great length to the people, upon the character of the Church, and her attitude toward other Christian denominations, and then confirmed *five* persons. My discourse was listened to with marked attention by the congregation, among whom were several preachers, and I trust that the truths spoken may tend to their edification. At 3½ P. M., we again met for worship, and after prayers by the Missionary I preached, and confirmed *one* person who could not be present in the morning. In consequence of the lowering and unpleasant state of the weather, we attempted no public service at night.

The inundation, caused by the overflow of the Mississippi last spring and summer, has had an injurious effect upon the prospects of the Church at Helena, as indeed upon all other interests. But for this, it is quite probable that our members and friends before this would have erected a church. Since my visit, I learn that there are some five or six persons who are desirous of receiving confirmation. It was Tuesday morning, 3 o'clock, before we found a boat "en route" for New-Orleans, by which we could reach Old-river Lake. At that hour, after a comfortless and sleepless night on the wharf-boat, we obtained passage on the Nebraska, which landed us the next morning (Wednesday), at sunrise, at Columbia. Here we were welcomed by Mr. Franklin and family, an Englishman, who after breakfast, dispatched us in his own carriage to Stuart's landing on Old-river Lake. In a few minutes after our arrival, a boat called for us, and conveyed us to Stuart's Island in the lake, where we were received by the proprietor, Mr. Charles Stuart, and his accomplished lady, and hospitably entertained till the conclusion of my visitation the following Monday. As this is a remarkable neighborhood in several things, and already celebrated for its exceeding productiveness in the article of cotton, I shall be pardoned for stopping awhile in my narration, that I may give some description of it.

About the year 1650, it is thought that one of those changes, common in the course of the Mississippi river, and called *cut-offs*, occurred, by which a bend in the river, about thirty miles round, was separated from the main river, and so became a lake. The waters finding their way across the narrow isthmus, and then cutting out a channel for the river, the ends of what is now Old-river Lake were

gradually filled up, so as to effect a complete isolation of the lake or separated bend. From the appearance of the formation, at the westernmost part of the lake, it is likely that the river was never further west at this point. It is a clay formation, and as I am told, extends back to the hills, behind which, toward the West, it is certain the Mississippi river has never flowed. As Old-river Lake is 30 miles in extent, lying in the form of a horse-shoe, it has of course a margin of 60 miles including both sides. All these lands are taken up, and large plantations opened, which yield almost incredible amounts of cotton. The inhabitants, heretofore, have been engaged chiefly in clearing their lands, constructing houses for the comfort of their families, and making other improvements for carrying on their agricultural operations. These works are now so far completed, that the proprietors begin naturally to seek the establishment of those institutions which tend to social refinement, moral improvement, and intellectual culture. Measures are already taken for the establishment of a Female Seminary, sufficient for the accommodation of the girls of the neighborhood; and for the erection of a Church, which is to be in readiness for consecration by the first week in May.

Both shores of the lake are studded with residences, comfortable in their appearance, and forming, with the numerous cottages or cabins built for the operatives, a striking resemblance to the small hamlets which are found in other parts of the world. At the western extremity of the lake, at the point or turn of the horse-shoe, is Lake Village, where it is proposed to build our Church. I have seldom seen so beautiful a sheet of water—clear, and generally a mile wide, abounding with water-fowl and fish of excellent quality. The population is rapidly increasing, and with the natural advance of improvement, the day is not far distant probably, when this lake and its shores, will rival in beauty those spots in Piedmont and Switzerland, which have won the admiration of all travellers.

The days of the week after our arrival, were spent chiefly in visiting the planters about the shores of the lake, and discussing with them plans for the erection of a Church, and the employment of a settled or resident minister. At a very full meeting of the vestry, a building committee was appointed to contract for a house that would accommodate the congregation, and also an engagement made with the Rev. Mr. Hackett, by an addition of two hundred dollars to his salary, to give them one half of his time, instead of visiting them as

heretofore, one Sunday per month. This engagement met with my approbation. It is the understanding, however, between the parties, that this engagement shall last only till May, when the congregation at Old-river Lake will provide themselves with a resident minister, either in the person of Mr. Hackett, or of some one else.

November 28, Advent Sunday. We went to Lake-village, and found a considerable number of persons already assembled in the Court House for worship. Rev. Mr. Hackett read the morning prayer and baptized a child; I then read the ante-communion, and discoursed to the people in a general way upon the subject of religion, and the Church as the appointment of God for the keeping and spreading of His truth among men. I took occasion to show the congregation, in a very plain way, that the services of the Church were so arranged as to bring under orderly review in the course of twelve months, all the principal events of Christ's life, and the great doctrines of the religion He taught; that He was the Sun in our ecclesiastical system, and that as the seasons followed the natural sun in his course through all the successive changes of the year, so the Church endeavored, by the character of her worship and teaching, to conform to the course of Christ. Thus we had reached a season, when we were reminded of the coming of Christ, and were exhorted to prepare to receive and welcome Him, and especially to be ready to meet Him in Judgment. I endeavored to show the people, that all the great Festivals and Fasts of the Church, were intended to keep in memory some important event, or teach some wholesome and necessary doctrine—that by associating both facts and doctrines together, they would be more easily remembered, and perhaps make a more lasting impression. I reminded them, that all those great facts and doctrines necessary to be believed in order to salvation, were embodied in the Creed, and repeated on all occasions of public worship as the profession of our Faith; that all the sects, who had at various times separated from the Church, did nevertheless receive and accept every one of these articles as set forth in the Apostles' Creed, and moreover, did use in all their assemblies for worship, in public and private, the word of God in the very dress or translation which they had received from the Protestant Episcopal Church. We did not forget the work of Missions on this occasion. Before the beginning of our service we consulted with several gentlemen of the parish who were of opinion, that it would be better to make a collection privately from

the friends of the Church in the neighborhood, than to call upon a congregation who had been gathered without any previous notice that a contribution would be called for. I trust you have by this time received substantial evidence, in the amount transmitted to your treasurer, of the ability and willingness of the friends and members of the Church on Old-river Lake, to give of their worldly substance liberally.

I am certainly much more encouraged about the Church in Arkansas than I was two months ago. At three different places, I have the pledges of able and honorable men to build churches within six months, and at all of them pledges also of \$400 per annum, for the support of ministers. I am now in correspondence with several clergymen of full age and experience, who will probably be settled in Arkansas, occupying Camden, Old-river Lake, Pine Bluff, Fort Smith, and Fayetteville, in the course of a few weeks. If the committee will then support us vigorously, and we are sure they will do this if the Church shall enable them, I think I may safely promise, that at the next General Convention, we will present Arkansas to that body as a fully organized diocese, with more than triple the strength she has ever had. It is becoming a powerful State, and will soon in population, wealth and resources, be an empire.

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MEMPHIS, *January 18, 1859.*

I shall here continue the narrative of my visitation to Arkansas. I left Old-river Lake on the 29th November, and after twenty hours' run by steamboat, arrived at Napoleon, the mouth of the Arkansas, on the morning of November 30th, at 1 A. M. Found the Hotel filled, and all the beds occupied. After some searching, obtained a lodgment in a room with four others, and in a bed with one Dr. A., whose brother, he informs me, is an Episcopal minister in one of the Atlantic States. I slept very little—the bed being very hard, and very like Isaiah's, "which was too short for a man to stretch himself on, and the covering whereof was too narrow to wrap himself withal." After breakfast walked about the town, and inquired for members and friends of the Church. Could not hear of one. (There are two there now). I called at the Romish priest's lodging, connected with his church. He was absent. Sat an hour or so and read some of

his books—tracts by Cardinal Wiseman and Archbishop Hughes. Among them, one intended to vindicate the views of the Papists in regard to the intention of the priest as necessary to the efficacy of the sacraments. Visited the Hospital, a large building erected at the expense of the United States government, and intended for the benefit of sick boatmen, etc. A boat came about nightfall, bound up the Arkansas, on which I secure a berth and go aboard. Presently I find among the passengers several acquaintances. Arrive at Little Rock, Thursday night, December 2d, and am welcomed to lodgings at the house of Rev. A. F. Freeman. The state of the weather prevents any service till Sunday morning the 5th. The interval is passed as far as possible, in visiting members and friends of the Church, and making preparations for the consecration of the Church, which from additions and changes may be said to have been almost re-constructed.

Sunday, 5th, dawns fair and pleasant ; at 10½ A. M., went to Christ Church with the Rev. Mr. Freeman, Rector, and with the rites and solemnities prescribed I consecrated, in the presence of a large congregation, the building to the worship and service of Almighty God, Father, Son, and Holy Ghost, according to the order of the Protestant Episcopal Church in the United States of America. The letter of request to consecrate was read in behalf of the vestry, by Mr. Barber, Senior Warden, and the instrument of consecration by Rev. A. F. Freeman. Morning prayer was then read by the Rector ; I preached, and administered the Communion of the Lord's Supper. On the walls in the recess of the chancel are two mural tablets, commemorative of the late Rt. Rev. Dr. Freeman and his excellent wife, tributes of filial affection to the memory of the much-loved and venerated parents of the Rector. That of Bishop Freeman contains an extract from the minute of the Domestic Committee, setting forth the unwearied labors of the Bishop ; that of Mrs. Freeman, her last words : " I am ready." God grant that we may all be able in our last hours to appropriate the language of this lovely and saintly woman !

In the afternoon, prayers having been said by the Rector, I preached and confirmed one person, who was received by me some months since as a candidate for Orders. At night, the Rev. Mr. Freeman again read prayers, when I again preached, and confirmed a person who had not been able to be present in the morning. Thus closed the services of a day, which I trust will be long remembered, profit-

ably, by the friends of the Church in Little Rock. And here I close for the present the account of my visitation, proposing to take it up again at a future day.

I remain very truly yours in Gospel bonds,

JAS. H. OTEY.

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*Reunion of Confirmed.*

THE following letter from the earnest Rector of Trinity Church, Baltimore, will speak for itself on the important subject which he hopes to promote; saving to our church the multitudes from our mother church and land, who are here so easily estranged from her fold. The measure here proposed, and tried in his own parish, with happy results, may, with other means, help to promote an end so desirable, and yet withal so difficult. Eighty per cent. is too great a loss, of those who should be cared for and nourished by the pastoral care and the means of grace provided in our favored Church:

TRINITY CHURCH, BALTIMORE, *Jan. 17, 1859.*

REV. AND DEAR BRO. :

In reading the account of western Missionaries, in the Spirit of Missions, I have been painfully struck, not merely with the loss to the Church, of English and other foreign emigrants, eighty per cent., but also with the fact that many members of our own Church, moving from the east, are either easily assimilated to the denominations around, or attend no place of worship whatever.

Might I venture to call your attention to the REUNION OF CONFIRMED as a means of arresting this evil—reviving past impressions, retaining attachment to the Church, and illustrating “the Communion of Saints.” I have written to the Secretary of the “Anglo-Saxon Emigrant Association” on this subject, and have some idea of preparing a book entitled “Reunion,” to be published here and in England simultaneously, explaining its nature and benefits.

The reunion which took place in my parish, with the accompanying addresses, you will find in our Diocesan paper, the Monitor, and this will show at a glance the advantages of this plan. It has no *party* bearing, (being left to each pastor’s arrangement). Its effect is to *reunite* those who hitherto may have been estranged by disunion and other causes.

I contemplated saying something as to its bearing on *Foreign Missions*,

particularly its effect on recent converts, who require all the safeguards against strong associations. Indeed, I have been pleased to see that such an annual meeting *has* been adopted among the Chinese confirmed, and that Mr. Syle speaks favorably of it.

I regret that my parish has not *as yet* done much for Missions, the debt of a new church having taxed every energy; but I am thankful that nothing prevents a suggestion which I believe to be highly beneficial to the cause of Missions.

If you think this subject as important as it seems to myself, you are at liberty to further the idea in any way you deem advisable.

P. S. Since writing the above, I beg to state, that I have received a letter from Rev. J. W. Stokes, archdeacon of Armagh, stating that he had seen the reunion account, had shown it to several of the clergy with much satisfaction, and that he intended adopting it himself.

## TRINITY CHURCH, BALTIMORE.

### REUNION OF GENERAL CONFIRMATION CLASS.

October 24th, 1858, 7½ o'clock, P. M.

Psalm 97th, 14th part, 2d verse.

Hymn 157, 3d verse.

The members of this class are those who have been confirmed previous to their membership in Trinity Church. The number is 76.

Of whom were confirmed in Maryland, 42; \* Ireland, 8; England, 5; Bermuda 2; Scotland, 1; † Wales, 1; Denmark, 1; Germany, 1; Pennsylvania, 5; Massachusetts, 3; Virginia, 2; New-York, 2; New-Jersey, 1; Delaware, 1; Connecticut, 1; Vermont, 1.

Of the 42 in Maryland, 31 were confirmed in Baltimore, viz.: St. Andrew's, 10; Old Trinity, 5; Old Christ Church, 4; St. Stephen's, 4; St. Paul's, 2; St. Luke's, 2; Ascension, 1; Mt. Calvary, 1; St. Barnabas, 1; Cranmer Chapel, 1.

The object of this reunion is to revive the impression of the confirmation solemnity; to show that its value is not lessened but *increased* by time; and to illustrate our belief in "the Holy Catholic Church, the Communion of Saints."

This class is far in advance of the others in nearness to eternity. Will we all have another reunion in this world? How advanced then should be our example? How increased our interest in Christ? How abundant our exertions for His church?

"The night is far spent, the day is at hand."

Your friend and Pastor,

GEORGE A. LEAKIN.

The pews in front of the pulpit will be reserved for this occasion.

\* One in 1802.

† Died since the list was made.

## A Way to Help.

TO THE EDITORS :

BRETHREN :—Will you permit me to suggest through your journal that City Parishes, besides their pecuniary contributions to Missions, can render acceptable aid to our brethren in the field by forwarding to them from time to time a box of goodly size containing clothing and other items suitable for family use? There are several of our Dorcas Societies diligently engaged in tendering such gifts to our pioneers in the West, and where they have ascertained by previous correspondence that they will be acceptable. The Parish which I serve has in three years (in addition to its contributions to the Domestic Treasury), forwarded twenty-four of such boxes as I have mentioned, averaging fifty dollars each, in value. This is a service of love held in great favor in this Parish, cheerfully rendered to Brethren dear to us for their work's sake, and helping to bind us to each other as "heirs together of the grace of life."

Very truly yours,

FEB. 14th, 1859.

HENRY ANTHON.

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### Another Parish Self-Supporting.

*Mineral Point—Wisconsin.*

AT a meeting of the Wardens and Vestry of Trinity Church, Mineral Point, Wisconsin, held January 6, 1859, the Rector presiding announced, that the Church Missionary Society had discontinued the annual appropriation toward the support of the Rector; whereupon, it was unanimously

*Resolved*, That our thanks are due the Society for the material aid furnished us through a long series of years; during which time, without its assistance, we should have utterly failed to keep up here this branch of the Church.

*Resolved*, That the proceedings of this meeting be sent to the Secretary of the Society for publication.

JOSIAH PHELPS,

*Rector.*

WM. T. HENRY,  
*Secretary.*

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### Illinois.

*Manhattan and Wilmington—Rev. C. B. Stout.*

As it will be some months before any reports would be expected from me, I will take this opportunity to add a word touching these parishes, now



made a Missionary station of the Domestic Committee. Neither of them are yet out of their infancy—neither are yet two years old. At Manhattan, entirely a rural parish, are 19 communicants, and about as many families, scattered over a large prairie. The parish is in possession of a beautiful glebe of 25 acres, the gift of a gentleman in Dutchess county, New-York; two acres are enclosed, and set apart as a burial-place; the church is built upon this, and has a commanding view for several miles of the surrounding country. It is expected that a few years will place this parish on the list of self-supporting parishes. It ought to have a Missionary appropriation *now* sufficient to ensure it full services instead of semi-monthly, for it is most inconveniently situated to be united with any other, being off the line of any railroad, and the travelling, for more than half the year, over an open country, all but impossible.

Their church is nearly paid for, and if certain pledges are fulfilled, it is expected that all will be canceled within a few months. The entire loss of their summer harvest the past season, has borne very heavily upon the resources of my farming parishioners. They must now have two years of good crops to enable them to recover from the losses of the last two seasons. Under these circumstances they can do but little toward the support even of their minister, much less can they do toward the liquidation of a church debt.

The "Church of the Redeemer," Wilmington, was organized January 25th, 1858, commencing with half a dozen communicants; we now number 20. A chapel has been built and paid for; the parsonage nearly so; this, however, is private property at present.

With a change of times for the better in the business world, we might expect our town, now numbering about 1500 souls, to improve. The parish here, however, is more than half made up of English emigrants, few among them being able to contribute but very little towards the support of the gospel. There are other small places within reach, where the Missionary designs to visit, as occasion may offer, with the hope of adding strength to these central points of the church. Our people are scattered over so large an extent of country here in the West, that our labors are often less apparent than they otherwise would be, if more concentrated effort were possible.

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### Michigan.

#### *Cliff Mine, (Lake Superior)—Rev. J. Bramwell.*

THE Church in this remote region has continued to flourish beyond expectation. Since my last report, we have entered upon full possession of our newly erected and beautiful sanctuary, and the fears which were entertained, that it would be much too large for the congregation, have proved

unfounded ; the steady attendants upon Divine worship having greatly increased. The interest which has been excited among so many of the mining population, can only be attributed to the highest source, and is evidently preparing the way for better things.

The possession of a church building has enabled us also to establish a Sunday School, which increases more and more. The children of the miners are apt to learn, and the religious instruction given from Sunday to Sunday, will surely bear its fruit. A Bible-class has been formed for the adult members of the congregation, and is productive of much pleasure and profit.

Many remark upon the changed aspect of the Sunday to themselves and others ; formerly it was a day of listlessness, and perhaps of vanity and sin ; now, the Temple of God affords sacred employment and delight.

According to all appearances, the Church here has before her no ordinary opening of usefulness and prosperity. Her influence is felt and acknowledged in many ways. Our people are united, and have made the most generous efforts—having furnished the church, provided a patent furnace at considerable cost, and also an instrument for the excellent choir, and yet by liberally giving, kept free from all debt. All are happily united in forwarding the interests of Christ and His Church, and we have ground for the cheerful conviction, that the Lord, through his appointed means, is making this moral wilderness to blossom as the rose.

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*Brooklyn, Jackson County—Rev. W. N. Lyster.*

EARLY in last summer the congregation at Brooklyn, previously included with the Junction Station, Springville, etc., in the Missionary parish of St. M. and All Angels, organized a church in their own village, under the title of "All Saints." An eligibly situated acre has been purchased as a building-spot ; bricks have been drawn thither, and we hope to have a Temple erected without delay.

The grand event, so long and anxiously looked forward to by our community, has at length taken place. On Sunday, the 31st of October, St. Michael's Church edifice, (the only *country* church edifice, properly speaking—as yet on our peninsula), was first opened for Divine service, and on Sunday, the 28th of November, solemnly consecrated by the Rt. Rev. Bishop McCoskry.

Yesterday, my term of monthly duties at St. Peter's, Tecumseh reached its close. The for some time past gradually increasing prosperity of that parish, is a signal instance of God's favor bestowed on the constant and diligent efforts of two most estimable lay-readers, and on the "few and far between" visits of a Missionary priest. Tecumseh has now secured the services, and I doubt not they will be richly blessed, of the Rev. J. B. Prichard as resident pastor.

## Iowa.

*Mount Pleasant—Rev. F. Emerson Judd.*

NOTWITHSTANDING the great changes produced in our community by the unprecedented "hard times," we are, as a parish, steadily progressing.

The number of communicants is increased, although a large proportion of the Episcopal families resident here at the time the parish was organized, have since removed.

Our temporary place of worship is badly situated and inconvenient, yet well attended. We have two services on Sunday, and one during the week. The Bible class, held immediately after the second Sunday service, numbers between twenty and thirty, all adults; and I meet the children for biblical and catechetical instruction, on Saturday afternoon.

There seems to be but one serious obstacle in the way of our future progress, namely, the want of a church edifice, and toward the attainment of this, we are making a constant effort, with barely success enough to keep us steadily working and hoping.

As a communion we feel, that under the blessed influence of God's Holy Spirit, there has been, during the last half year, even more advancement in the "inward and spiritual," than in the "outward and visible." "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Amen.

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 Missouri.
*Weston—Rev. F. R. Holeman.*

ALL my time has been spent at my Station, except what time I have been absent collecting money for the purpose of erecting a church; I have also been absent to bury my wife's mother, in Kentucky.

The people of the town give me no salary this year. The money promised in St. Louis does not come. My wife's income is not due until next year, and will not be enough to meet present debts. Want and trouble stare me in the face, and I do not know of any coming help. I do not wish to forsake my post, because much would be lost to the Church if I should. People fail to pay their subscriptions for the Church, and I am in two instances threatened with the law by the workmen, and must suffer, if God in His mercy does not see fit to send me help.

We have a school for training female Missionaries now in operation, and expect to start one for boys the first of February.

I do not fail to pray God for help, which is now all I can do.

## Kansas.

## Lawrence—Rev. C. Reynolds.

YOUR favor of the 11th, enclosing a draft for \$100 from Rev. T. R. Chipman, came to hand several days ago.

My apology for not answering is, that I have been engaged, either in getting started our little Wackanusa Church, or in carting stone and sand for the chapel in Lawrence, and have been too tired at night to take up my pen.

Everything looks very encouraging with us at present. My family are all well, and as our present residence is warm and comfortable, we are as happy as mortals usually are.

My acquaintance with the Legislature this winter, will greatly aid me in Missionary work next summer, if I shall be allowed to be absent much from Lawrence.

I have *five* places marked out for organizations, just as soon as I can leave and give sufficient time to them; and this morning, as I left the Senate, I was hailed by one of the officers, and informed, that a little band of Episcopalians, in a town 25 miles south of Lawrence, had been for weeks anxiously looking for me, and were now meeting every Lord's-day, and without the aid of a Missionary, keeping up regular services.

As soon as the Senate adjourns, I will go down and visit these faithful Churchmen, and, if it shall be deemed best, organize a parish for them.

How much we need more men; men of zeal and earnestness; men who can stand up in a tent or cabin (for we have not school-houses yet), and proclaim the message of salvation.

I am more and more convinced, that Kansas is *the* field for our Church, if it can be but judiciously worked.

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 Wyandott—Rev. R. S. Nash.

I heartily thank you for the good wishes you send. To know that we have the sympathy of brethren at the East, and especially of those, to whom is committed the more special oversight of the work of Missions, does us good, I assure you. Our work is great, but our Help is greater. Faith, which looks to things "unseen as yet," is required, but how "firm is the foundation." There is much hard work to be done, in planting the Church, where but a little while ago was a wilderness, and where now "the God of this world" strives hard for exclusive dominion, aided by many circumstances which he finds peculiarly favorable; but hard work is what we counted upon, or should have counted upon, before we came.

I assure you, that with much calling for the exercise of faith and patience, we have good reason to "thank God and take courage."

The attendance on our services here, and the interest manifested, are truly encouraging. On last Sunday evening, the singing and the responses, and the attention generally, were such as to have almost given rise to the allusion, (had it not been for the home-made pulpit and the room, not too decent, being used for a variety of purposes,) that we were worshipping in an old established congregation. The circumstance, that further explanations of parts of our service had been requested, with a view to aid in the responses, was of itself, some indication of increasing interest. It has been frequently remarked, that ours "is destined to be the leading congregation in town;" if this be so, it will be due, under the Divine Blessing mainly, at least, to the fact, that we began among the first. The importance of so beginning can hardly be over-estimated. If, in too many towns in the West, we are among the last in point of strength and influence for good, it will be found that in too many cases, we were among the last in point of time.

Our great want here is a church edifice; but this we hope will ere long be supplied. We have now, I think, about all the materials except for the mason work, and nearly all we have ordered paid for. A part of the work is done, and the contract requires the edifice to be completed, as nearly as we can venture to go, with the means we have, by the 25th of March. We are truly thankful for the Christian kindness, and substantial sympathy shown us in this regard. And may we not hope to be remembered in this way a little longer? A little aid, with what can be raised here, will enable us to "rejoice with thanksgiving" in a House of God, unpretending indeed, and cheap, as becomes us while asking for aid, but neat and like a Church; and *free of debt*.

May we not hope for some offerings toward a Church so much needed; in the completion of which, a little will now do so much, and which will meet the eye of the emigrant, as he takes his first view of a town in Kansas?

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*Topeka—Rev. C. M. Callaway.*

I REGRET that my report has been delayed so long, and yet by this delay I am enabled to write much more *encouragingly*.

I continue to preach at Tecumseh and Topeka every Sunday, and I am thankful to report that the services of our Church have been unusually well attended for a new country, especially for the last two months. Next Sunday I close a series of sermons which I have been preaching to young men, and I have met with gratifying evidences that the blessing of God has accompanied them. Every time we have met for the last two months, the hall in which we worship has been crowded, some standing from the beginning to the close of the service. As I have looked upon these young

men, and thought of the many evil influences which surround them in this land where eternity and its realities are so little thought of, and then at the interest with which they were listening to the Word of God, I have felt it a privilege to stand up here and speak for the Master.

The importance of preaching the Gospel in the West grows in magnitude before my mind every day. Everything here is made to bow at the shrine of Mammon, and it is fearful to think of what an engine of evil the West will become in the next twenty years without the Gospel. There is intellect and energy here, but they are unsanctified. Few have the fear of God before their eyes, and fewer still ever think of consecrating their wealth to His glory. Everything here, as elsewhere, seems to be rushing on to some important crisis, and when the great conflict between light and darkness comes on, it is a question of no small moment to know on which side the West will stand. Leave her to the sway of Mammon and the promptings of a corrupt nature, and it needs no prophet's tongue to tell where *she* will be found, and for whom she will then fight. Surely, then, the people of God in the East, while they furnish "material aid" to send the Gospel westward, should pray daily that the Holy Spirit may accompany it, and make it mighty in breaking down the strongholds of sin.

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### Ohio.

#### *Oberlin—Rev. W. C. French.*

I AM exceedingly obliged and relieved by the action of the Committee, in transferring me to this important field. Never have I seen or heard of so fine an opportunity apparently for extending the knowledge and influence of our beloved Church. We have a beautiful building almost completed, where we already have congregations of two and three hundred, although we have only rough boards upon which to seat them. About five hundred dollars is needed to finish and pay up all back indebtedness, which we have every reason to think we shall secure; and then we shall have congregations of five hundred, frequently, from present appearances. Indeed we had more than that number last week, at the celebration of our first Christmas service. *Scores stood* during the whole service. And this is vacation in this somewhat *noted* institution. In term time, we shall have access to a thousand students, the most of whom have never yet witnessed an Episcopal service. The last catalogue has the names of *one thousand two hundred and forty-nine*. There has hitherto been *but one place of worship* for all these hundreds, and the citizens; and although it will *seat three thousand people*, many are crowded out, and children have *no place* there. The few Episcopalians here, and their friends abroad, have provided in time for this pressing want, and now we have the prospect of being rewarded with one of the largest congregations in the diocese. God grant

that we may have grace to set forth his *pure* Word, without admixture of human error or philosophy. The Church at large must be content for a while to sustain our effort here in the midst of this floating, changing population, for the sake of the good which it is hoped may be effected for the church at large, by scattering far and wide its seeds of truth. It would not be advisable to refer even to all the peculiar reasons which exist, making the complete establishment of an Episcopal church here a matter of the very first importance. One must be on the ground to be fully convinced.

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### Indiana.

#### *Lima and Bristol—Rev. W. H. Stoy.*

THINGS have been going on in their usual quiet way. Services have been regularly held in each parish every alternate Sunday, and your Missionary has preached regularly twice each Sunday. The Bishop of the diocese visited these parishes in October. There are difficulties attending the work in this field, as there are in all others, but we have difficulties peculiar to ourselves, against which we must labor patiently, with the hope that the seed sown will in God's own good time spring up, and bear abundant fruit. Chief among our difficulties and checks to success, should be mentioned the great amount of *removals* from this State westward, and the additional fact that few who remove from the east to the west, stop here in Indiana. The wave of emigration rolls westward, but it stops not here; it seeks for itself *new* channels in wider fields, and farther towards the setting sun. Thus this part of the great west which was originally fertilized by the ever flowing streams of emigration from the eastern shores, has ceased to be a favored resting-place of eastern wealth and intelligence, and we are left to mature our own energies, and to develop our own resources, unaided. Society here, therefore, and religious opinions, are unsettled and immature, and must be brought by much labor and faithful teaching to the standard which they have reached in older settled communities. The seed must be sown, the ground tilled, but the *growth* is a result of *time*, and can only be brought about by God himself. Thus, while the Church is looking after "those who remain," and endeavoring to mould them according to her own perfect standard, in a field where the floods have subsided, and where everything *is to be* constructed, the best energies of the east are daily poured into the regions of the "far west," while parishes and cities are springing up far beyond us, with a rapidity and strength which seems to mock our feebleness and desolation. But we have a most important work *here*, and although its results may appear discouraging at times, yet are we sure of the victory *in the end*.

The *scattered* nature of the Missionary's labors is another cause of slowness in the growth of the Church. One Sunday the church is open—it is well filled with eager listeners who would fain hear the words again on the next Lord's Day ; but the next Sunday finds the Missionary in *another* portion of his field—the church is *closed*.

There are other causes of the Church's feeble growth in these parts, which I will not now mention particularly. Suffice it to say, that the disadvantages under which your Missionary labors, are very considerable. But notwithstanding these things, both Lima and Bristol give evidence of life and future growth ; in both places quite an interest has been awakened. The Church members in these places have given a cheerful and hearty response to every suggestion of their Missionary, for benefiting and forwarding a cause in which he and they are alike interested. At Lima a Mite Society has been organized, and a considerable amount has been raised for fencing the church lot ; in the same place a Sunday school and Bible class were instituted, and a hearty interest was shown for a time, but the difficulties in keeping up a Sunday school through the winter are very great, and we have been obliged to suspend operations until spring. At Bristol we continue to keep up the Sunday school and Bible class during the winter, and a real interest is manifested by all concerned. The ladies in this parish are zealous and active, and continue their good works with great success. Their present object is to paint and repair the church, which they hope to accomplish in the spring ; efforts will then be made to erect a parsonage—a work much needed. From present appearances, Bristol promises much for the future ; everybody seems heartily in earnest—the most perfect unanimity reigns among the people, and they *work together*. The attendance on the Church services is uniformly large ; quite a number are becoming interested, wish to know about the Church, and seem anxious to cast in their lot with ours. The people are now engaged in trimming the churches for Christmas, and it is really very delightful to behold the heartiness and good taste which is shown in making the place of His feet glorious in whose cause they are enlisted.



Appointments.

REV. John M. Fitch to Lake of the Woods, in Minnesota, and Rev. C. H. Williamson, to Biloxi and Mississippi city, in Mississippi, both from January 1st, 1859.

Resignations.

REV. Robert Ryall, of Pittsfield, Illinois; Rev. W. M. Carmichael, D. D., of Milledgeville, Georgia; Rev. T. A. Morris, of Jacksonville, Alabama; and Rev. N. F. Ludlum, of Hopkinton, New-Hampshire—all from January 1st, 1859.

Acknowledgments.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from Jan. 15th, to Feb. 15th, 1859.

<i>Maine.</i>	
Augusta—St Mark's.....	\$10 00
<i>New-Hampshire.</i>	
Manchester—St. Michael's.....	15 00
<i>Vermont.</i>	
Bellow's Falls—Emmanuel....	21 30
<i>Massachusetts.</i>	
Amesbury—St. James'.....	\$ 5 00
Boston—Advent.....	35 10
“ Christ, for Ep. Miss. Asso.....	15 00
“ St. Paul's.....	379 02
“ Trinity.....	14 20
Cambridge—Christ.....	46 00
Dorchester—St. Mary's.....	67 00
Great Barrington—St. James', for Epis. Miss. Asso.....	28 12
Hanover—St. Andrew's, for Epis. Miss. Ass.....	25 00
Jamaica Plains—St. John's, (Sunday-school, \$21)....	75 00
Marblehead—St. Michael's.....	50 00
Roxbury—St. James'.....	6 25
“ “ for Epis. Miss. Asso.....	4 00
Salem—St. Peter's.....	56 00
Taunton—St. Thomas'.....	25 00
Waltham—Christ, of which \$8 for the Epis. Miss. Asso.....	16 00

<i>Connecticut.</i>	
Bethany—Christ.....	\$8 00
Branford—Trinity.....	16 67
Meriden—St. Andrew's.....	15 00
Norwich—“ Anonymous.”.....	2 00
Wallingford—St. Paul's.....	20 00
Watertown—“ H. P. B.”.....	2 00
Winsted—St. James'.....	3 00
\$66 67	
<i>Rhode Island.</i>	
Jamestown—St. Matthew's....	2 00
South Portsmouth—St. Mary's.	7 00
9 00	
<i>New-York.</i>	
Hudson—Christ.....	13 04
Williamsburgh—Christ.....	30 84
“ St. Mark's.....	43 37
Whitestone, L. I.—Grace.....	54 21
Waterford—Grace.....	5 00
Sing-Sing—St. Paul's.....	22 83
Schuylerville—St. Stephen's, from a member.....	1 50
Rensselaerville—Trinity.....	3 00
New-Brighton, S. I.—“ V.” Christ Ch., ½.....	5 00
New-York—“ A Friend,”.....	10 00
“ Church of the As- cension, Domes- tic, special, Ore- gon.....	\$50 00
“ For Miss. Asso. for the West.....	705 00
“ Ditto for Iowa.....	50 00
“ General.....	970 56
1775 56	
“ Juvenile Mis. As- sociation, for general purpos- es, Dom. Mis- sions.....	29 76

<i>New-York</i> -- Through	
the Miss. Ass'n	
for the West--	
For Kansas.....	\$50 00
For California.....	50 00
For Iowa.....	25 00
	<hr/>
	154 76
	\$1930 32
Toward the debt of the	
Dom. Committee. \$500;	
Total for Dom. \$2,430 32.	
" Church of the Advent...	39 00
" Nativity.....	5 00
" St. Clement's.....	85 13
" St. Paul's Chapel, from a	
member.....	5 00
" St. Thomas'.....	137 39
" From "R.".....	30 00
" Anonymous.....	2 00
	2422 63

**Western New-York.**

<i>Orleans Co.</i> -- Medina, St.		
John's.....	3 00	
<i>Brockport</i> -- St. Luke's, through		
Epis. Miss. Asso. for Rev.		
C. Reynolds, Lawrence,		
Kansas.....	9 27	12 27

**New-Jersey.**

<i>Jersey City</i> -- Grace.....	23 11	
<i>Newark</i> -- House of Prayer.....	17 03	
<i>Salem</i> -- St. John's.....	34 50	
<i>Trenton</i> -- Trinity.....	6 46	81 10

**Pennsylvania.**

<i>Philadelphia</i> -- Christ.....	25 00	
" St. James', t.....	78 55	
" St. Peter's.....	160 00	
<i>Morlattin</i> -- St. Gabriel's.....	9 00	
<i>Birdsboro'</i> -- St. Michael's.....	5 00	
" Mrs. Wm. A. Brown, for		
Kansas.....	1 00	
<i>Pottsboro</i> -- Mrs. Maria Clay....	1 00	279 55

**Delaware.**

<i>Seaford</i> -- St. Luke's.....	4 00	
<i>Smyrna</i> -- St. Peter's.....	5 17	9 17

**Maryland.**

<i>Georgetown</i> -- Christ, in part..	21 26	
<i>Charles Co.</i> -- Durham Parish..	10 00	
<i>Prince Geo. Co.</i> -- Zion Parish..	5 00	
<i>Washington, D. C.</i> -- St. Alban's		
Church.....	10 00	
<i>Havre De Grace</i> -- St. John's, t.	4 07	
<i>Frederick Co.</i> -- St. Mark's Par..	17 55	
<i>D. C.</i> -- Rock Creek Par.....	35 00	
" Washington, "Sigma,"		
t.....	5 00	
<i>Worcester Co.</i> -- Worcester Par.	11 00	118 88

**Virginia.**

<i>Gloucester Co.</i> -- Abingdon Par.	7 75	
<i>Winchester</i> -- Christ, for Kansas.	5 00	
<i>Alexandria</i> -- Christ Church, by		
Rev. C. B. Dana, (\$52 50		
for Ep. Miss. Asso.).....	125 00	
" St. Paul's.....	15 00	

<i>Lexington</i> -- Grace, for Epis.		
Miss. Association.....	\$25 00	
<i>Powhattan Co.</i> -- Genito Par ..	10 00	
<i>Bedford Co.</i> -- St. John's, Heber		
Par.....	30 00	
<i>King George's Co.</i> -- St. John's.	4 92	
<i>Richmond</i> -- St. Paul's, t for		
Epis. Miss. Association.....	100 00	
" Mrs. T. B. F.....	1 00	
" Alex. McRae.....	5 00	
<i>Lancaster P. O.</i> -- William Y.		
Downman, Esq.....	47 00	
<i>Amelia Co.</i> -- Winterham, P. F.		
Berkeley.....	8 00	
" Mrs. T. B. F., for Epis. Miss.		
Asso.....	12 25	
<i>Ware Parish</i> -- Rubin Family..	3 50	\$399 42

**North Carolina.**

<i>Morgantown</i> -- Grace.....	5 00	
<i>Wilmington</i> -- St. James' Par.,		
t.....	100 00	
<i>Newbern</i> -- Christ Church.....	27 00	132 00

**South Carolina.**

<i>Waccamaw</i> -- All Saints'.....	126 00	
<i>Charleston</i> -- Grace, for South-		
west.....	62 85	
" St. Paul's, from a member.	25 00	
<i>Chester</i> -- Church of the Good		
Shepherd.....	17 00	
<i>Camden</i> -- Grace.....	1 00	
<i>Sumter</i> -- Church of the Holy		
Comforter.....	2 00	
<i>Edgefield</i> -- Trinity.....	10 00	
<i>St. Andrew's Parish</i> .....	2 50	
<i>Summerville</i> -- St. Paul's.....	10 00	
<i>St. Stephen's and St. John's,</i>		
United Parishes.....	102 00	
" A lady, through Bp. Davis,		
as a thank offering for		
the services of the Ch.,		
in a foreign land.....	20 00	
<i>Aikin</i> -- "Anonymous.".....	20 00	398 35

**Florida.**

<i>Pensacola</i> -- A member of Christ		
Church.....	2 00	
<i>St. Augustine</i> -- Trinity.....	46 53	
<i>Tallahassee</i> -- John Beard.....	3 00	51 53

**Ohio.**

<i>Piqua</i> -- St. James'.....	10 00	
<i>Euclid Co.</i> -- Milan.....	5 00	15 00

**Mississippi.**

<i>Holmes Co.</i> .....	10 00	
<i>Kirkwood</i> -- St. Philip's.....	4 45	14 45

**Missouri.**

<i>Lexington</i> -- Christ Ch.....	10 00	
<i>St. Louis</i> -- St. John's.....	30 00	40 00

**Kentucky.**

<i>Paris</i> -- St. Peter's.....	20 00	
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**Alabama.**

<i>Mobile</i> -- Christ, of which \$100		
for Epis. Miss. Asso.....	192 05	

Florence—Trinity.....	\$20 00	
Mobile—Trinity.....	58 59	
Jackson—St. Luke's.....	15 00	
Huntsville—Church of the Nativity, of which \$9 50 is from Par. School.....	70 00	
Greensboro—St. Paul's.....	39 00	\$394 64
<b>Michigan.</b>		
Niles—Trinity, ½.....	10 43	
Tecumseh—St. Peter's.....	3 50	13 93
<b>Louisiana.</b>		
Eaton Rouge—St. James'.....		25 00
<b>Texas.</b>		
Brownsville—Church of the Advent.....		50 00
<b>Indiana.</b>		
Richmond—St. Paul's.....		7 65
<b>Illinois.</b>		
Lacon—Sunday-school.....		3 00
<b>Wisconsin.</b>		
Janesville—Trinity.....	11 00	
Lisbon—St. Albans.....	3 76	
Delafield—St. John Chrysos- tom.....	16 00	
Racine—St. Luke's.....	15 00	
Milwaukie—St. Paul's, ½.....	38 25	84 01

<b>Iowa.</b>		
Iowa City—Thank Offering, Home of Ind., ½.....	\$2 00	
Lyons—Grace Church.....	6 00	\$8 00
<b>California.</b>		
Sacramento—Grace, \$50; Rec- tor, \$25.....		75 00
<b>Miscellaneous.</b>		
From "M.".....	5 00	
J. R. Chambers.....	2 00	
Interest on Kentucky Bonds, due Jan. 1st.....	300 00	307 00
<b>Legacies.</b>		
Legacy of Mrs. Hannah Kirt- land, Cleveland, Ohio.....	200 00	
Legacy, by will, of Miss Margt. Pepper, on the death of Mrs. Mary Thompson....	\$500 00	
Less charges.....	48 75	451 25
Balance on Legacy from estate of late John Johns, of Balti- more, less by interest, ½. \$58 08 cents, and legal fee and commissions paid \$125, and State tax, 2½ per cent., ¼ \$125, including \$1 63 interest al- lowed.....	693 55	1344 80
Total from Jan. 15th, to Feb. 15th, 1859.....	\$7,276 05	
Amount previously acknowledged..	22,802 61	
Total from Oct. 1st, 1858.....		\$30,078 66

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following Churches and individuals, from December 1st to 31st, inclusive :

Maine—From Rt. Rev. Bishop Burgess, through Rev. Dr. Newton.....	\$5 00	
Massachusetts—Boston, St. Mat- thew's Ch., South Boston.....	5 00	
Rhode Island—Providence, "A Christmas off'ring for the suffering Missionary in Kansas, whose letter to Rev. Dr. Newton was published in the Episco- pal Recorder," through Capt. A. Paine. (The writer of this letter not being a Missionary ap- pointed by the Domestic Committee, the contribu- tion has been handed to Rev. Dr. Newton to be forwarded to him).....	\$10 00	
"From St. John's Church, through Dom. Com.....	228 00	248 00
Western New-York—Rochester, St. Luke's Church.....		6 00
New-York—Brooklyn, Rev. C. H. Canfield, D. D.....	123 50	
N. York—From "G. S." Br'lyn, through Dom. Com.....	\$10 00	\$133 50
New-Jersey—Trenton, St. Mich- ael's Church.....	27 63	
"Hoboken, Trinity Church, by Rector.....	50 00	
"Bordentown, Christ Ch., by Dom. Committee.....	20 00	97 63
Pennsylvania — Philadelphia, St. Philip's Ch.....	\$250 00	
"St. Andrew's Ch.....	260 56	
"St. Luke's Ch.....	603 59	
"Rev. James Pratt, special.....	15 25	
"From Sunday Schs., of Emmanuel Ch. St. Andrew's, St. Mark's, Frank- ford, Nativity, St. Philip's, All S'ts, and from "K" each \$10, special.....	70 00	
"St. Mark's, Frank- ford.....	25 00	1224 40
"Wilkesbarre, from Rev. George D. Miles.....	60 00	

<i>Penn.</i> —Carlisle, H. D. Schmidt	\$5 00	
“ Towanda, Rev. B. J. Douglass, special.....	17 00	
“ York, St. John's Church, by Rector.....	26 27	
“ Richmond, Rev. J. Rudde- row.....	3 00	
“ Lancaster, St. John's Ch... “ Pittsburgh, St. Andrew's Ch., by D. C.....	5 00 50 00	1390 67
<i>Delaware</i> —Christiana Hundred, Christ Church.....		23 51
<i>Virginia</i> —Staunton, Trinity Church, by Rev. J. A. Latane.....	50 00	
“ Charleston, Zion Church, of which \$5 is special... “ Winchester, Rev. C. Walk- er.....	130 00 45 00	
“ Norfolk, Christ Church, through Dom. Com..... “ Middleburgh, Emmanuel Church, through Dom. Committee.....	75 00 50 00	
“ Upperville, Trinity Ch., through Dom. Com..... “ Orange Co., St. Thomas' Ch., through Dom. Com. “ Amelia Academy, from Students.....	13 00 25 00 10 00	398 00
<i>North Carolina</i> —Wilmington, Rev. A. Empie.....		10 00
<i>Ohio</i> —Portsmouth, All Saints' Church.....	36 75	

<i>Ohio</i> —Maumee City, St. Paul's Church.....	\$5 00	\$41 75
<i>Iowa</i> —Dubuque, St. John's Ch., through Dom. Com.....		8 00
<i>Michigan</i> —Flint, St. Andrew's Ch., through Dom. Com.....		24 00
Total receipts for the month of Dec. To which add balance on hand, Dec. 1st, 1858.....	\$2,401 06 152 15	
Aggregate amount subject to appro- priation.....	\$2,553 21	
Of which aggregate the Treas- urer of the Domestic Com- mittee has received within the same time, the sum of... There has also been returned to the Treasurer of the Associa- tion, the sum borrowed by them temporarily from him... Also paid by the Associa- tion to Rev. Dr. Newton, special contribution by Capt. A. Paine, of Providence, mentioned above..... And also order in favor of Rev. D. S. Miller, for office ex- penses.....	\$625 33 100 00 10 00 19 28	754 61
Leaving to be received by the Treas- urer of the Domestic Committee, when appropriated by said Associa- tion.....		\$1,798 60

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named Churches and individuals, from the 1st to the 31st January, 1859 :

<i>Massachusetts</i> —Great Barring- ton, St. James' Church..	\$28 12	
<i>New-Jersey</i> —Belleville, Christ Church.....	\$115 50	
“ Newark, Trinity Church, through Rev. D. S. Miller..	22 94	138 44
<i>Pennsylvania</i> —Bloomsburg, St. Paul's Parish, Rev. Mr. Wylie.....	25 60	
“ Germantown, Christ Ch., Rev. A. B. Atkins, spe- cial.....	10 00	35 60
<i>Maryland</i> —Cambridge, Dor- chester Co., from T. and H. C.....	10 00	
“ Baltimore, St. Mark's Ch., through Rev. Mr. Mac- farland, of which \$4 is for Foreign Committee..	8 85	18 85
<i>Virginia</i> —Dover Mills, Gooch- land Co., Episcopalians in neighborhood.....	9 88	
“ Alexandria, Grace Church, of which \$3 38 from S. School.....	10 00	
“ Fauquier Co., Piedmont Parish, from Thos. Mar- shall.....	15 00	
“ Fredericksburg, St. George's Church, by Rector.....	150 00	
“ Norfolk, St. Paul's Church, by Rector.....	10 00	

<i>Virginia</i> —Richmond, Grace Ch., \$51 46; same, \$5; A. Mc- Rea, \$5.....	\$61 46	
“ Hampstead, Mrs. C. H. Stith, by Rev. Dr. Spar- row.....	15 00	
“ Petersburg, Grace Church, through Dom. Com.....	60 00	\$331 32
<i>Kentucky</i> —Hickman, Rev. N. N. Cowgill, by Rev. Mr. Miller.....		5 00
<i>Missouri</i> —St. Louis, St. George's Church, by Rev. D. S. Miller.....		39 18
Total receipts for January..... To which add balance on hand, Jan. 1st, 1859, per last account.....	\$595 91 1,798 60	
		\$2,394 51
Of which aggregate, the Treas- urer of the Domestic Com- mittee has received in same time..... There has also been paid by the Association, for printing annual report, &c. ....	\$274 25 190 15	464 40
And leaving to be received by said Treasurer, when appropriated by said Association.....		\$1,930 11

# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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MARCH, 1859.

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### JAPAN.

THE Foreign Committee now announce to their brethren of the Clergy and of the Laity, that, under a solemn conviction of duty, they have determined, by God's help, to open a Mission in the Empire of Japan.

The news of the opening of this Empire to intercourse with other nations, has deeply impressed the hearts of our people throughout this country, and there is, the Committee believe, a general readiness to welcome the announcement now made.

Regarding with wonder the amazing changes wrought within the last year in the condition of the heathen world, and seeing the enlarged opportunities for giving the Gospel to all nations, it seems to be eminently proper that this point in our missionary history should be signalized by some decided token of progress, by some new work undertaken for Christ—by a fresh impulse in pressing on that grandest of all enterprises, the extension of the Kingdom of our Lord.

By the enlargement now proposed, there arises, of course, the need of increased contributions to the treasury of the

Foreign Committee, and such increase the Committee confidently look for. They pray God to make this the starting point of new devotion, everywhere, to the cause of Foreign Missions, so that not only shall the means necessary for the support of the Mission to Japan be made abundant, but so that also increased gifts and offerings shall flow in for all portions of our Foreign field.

The Foreign Committee have ordered the publication of the following statement, in which are exhibited the details of their plan with reference to Japan, so far as the same are determined.

It should be stated that while the proposed arrangement withdraws two laborers from China, it is the purpose of the Committee to make up this loss, by the appointment of additional laborers to that field at the earliest day possible.

#### STATEMENT.

The Special Committee, consisting of the clerical members of the Foreign Committee, to whom was referred the resolution of the Foreign Committee declaring it expedient to establish a mission in the Empire of Japan,—for the purpose of reporting a plan in detail for the establishment of the said mission,—have unanimously agreed, in consultation with Bishop Boone, on the following report.

They are decided in their judgment that at least two Missionaries should be commissioned to labor together in that important field—and taking into consideration the fact, that there is an affinity between the languages of Japan and China, giving great advantage to those who understand the latter; that books are already published in the two languages on alternate pages; that the habits of a Missionary life are only to be acquired by actual experience; that much time must necessarily be consumed in a field entirely new, in the acquisition of such habits and experience, by entire strangers; that it is quite essential to make an immediate commencement of a mission from which early success may be hoped; that the

habits and missionary education already acquired by our Missionaries in China, are especially adapted to this new and promising work ; that the Rev. Messrs. Liggins and Williams have proved themselves promising and reliable Missionaries, to whom the honor and labor of opening a new Mission in Japan may be justly intrusted ; that this new Mission must be always in intimate connection with the Mission to China, and for the present, at least, under the jurisdiction of the Bishop of that Mission ; the special committee have unanimously determined to recommend the following resolutions as an outline of the details of the Mission to Japan, as far as these can at present be arranged.

They have been led to select the city of Nagasaki as their station, from the very important fact, that the Foreign Committee have been invited, through the Rev. Mr. Syle, whose visit has been described by himself to the Committee, by the Governor and authorities of this place, to make this selection, with a promise of protection and encouragement, and even of aid and provision in their work. This seems so distinct a call of Providence to a special field of labor, that the Foreign Committee can hardly overlook it—combined as it is with the very great local advantages of that place for the Missionary work.

They have urged an immediate entrance on this important work by their Missionaries, because they have reason to believe, that opportunities will at once occur from Shanghai, at the time of commencing the intercourse with Japan according to the provisions of the treaty which has secured this privilege, and it is of great consequence to take advantage of the earliest of these opportunities.

#### RESOLUTIONS.

*Resolved*, That Nagasaki be adopted as our first mission station in Japan.

*Resolved*, That the Rev. John Liggins and the Rev. C. M. Williams, now of the mission in China, be appointed Missionaries to Japan, and that they be requested to remove to that

Empire, and to enter upon the Missionary work there immediately after receiving these instructions from the Foreign Committee.

*Resolved*, That it is expedient to add to the above the appointment of a missionary physician; and that the services of one well-qualified for this position be sought for by advertisement in the publications of the Foreign Committee.

*Resolved*, That the Mission in Japan be placed under the care of the Missionary Bishop to China, until other arrangements be ordered by the proper ecclesiastical authority.

The Foreign Committee have accepted this report of the Special Committee, and adopted the resolutions presented by them, with cordial unanimity. In doing this, they feel it but just to themselves and to the distinguished diplomatic agent from the United States in Japan, to record their high estimate of the valuable services rendered by the Hon. Townsend Harris, to the cause of our common Christianity, in his wise and successful negotiations; and their grateful sense of his personal kindness offered to the Missionaries and agents employed by this Committee. The Foreign Committee feel that they are also laid under special obligations of gratitude to God, who turneth the hearts of men according to His will, for these very peculiar circumstances of advantage for the propagation of the Gospel, thus peacefully and happily secured. And they trust the clergy and members of the Church, whose authority in these premises is committed to them, will unite, with earnestness and zeal, in supporting and accomplishing a work so important in its character and influences, and so happily and graciously commenced.

(The foregoing has been issued in the form of an Occasional Paper and sent to the Clergy and others. The responses already received are such as to encourage the hope that the new Mission will meet with great favor throughout the Church, and form the starting point of largely increased interest in the whole work of Foreign Missions.)



*CHRISTIAN WORSHIP IN JAPAN.*

WE take the following from a letter just published in the New-York Journal of Commerce. The letter bears date

HONG KONG, CHINA, *Dec. 9, 1858.*

*Sunday, August 1st*, was a day not soon to be forgotten by the officers and crew of the Powhattan and Mississippi, which had returned a day or two before from the Bay of Jeddo, and now lay anchored in the snug harbor of Simoda, about seventy miles south of Jeddo. The town contains a population estimated at 10,000, in the suburbs of which rose the tall flag-staff of the United States Consul-General, Townsend Harris, Esq. A little back of that flag-staff, which had never before been planted in the soil of Japan, was the house occupied by Mr. Harris, over a heathen temple, which had just been expurgated of its ugly idols for Mr. Harris's accommodation; but still, as if loth to yield their old domicile, they were planted against the walls around the house, grinning horribly upon those who had so sacrilegiously ousted them, and now sat in their places. The treaty which Mr. Harris had negotiated so silently and unostentatiously, and which was concluded so successfully on board our ship, the two Imperial Commissioners being present to sign it in the presence of our Commodore, provided for the toleration of the Christian religion in Japan. Grateful as any man ought to be, and especially a CHRISTIAN man, such as Mr. Harris is, he wished to have the gratification of seeing Christian worship celebrated in his own house and under the American flag, in the *first instance* since the flames were quenched, about two centuries and a half ago, in which tens of thousands of native Christian martyrs had ascended, as we hope, to Heaven. We had been in the city of Nagasaki, containing a population of at least 100,000 inhabitants. Once it contained churches and hospitals, a college and seminaries, one of which was for the education of the sons of the nobles for the ministry, so largely had Christianity triumphed in Japan. At one time there were 40,000

native Christians in this one city. I had even succeeded in discovering the holy place of execution, called the *Mount of the Martyrs*, by the historians of the persecution. The old prison, also, in which the last Christians were confined, and tortured, and died, as late as about the year 1700, still remains, and I was so *unhappy* as to discover it, and examine it, and muse over it, still gloomy in the uses to which it is devoted, but more so from its horrible memories. Not far distant from Nagasaki was the town of Simabara, on the same gulf, fortified once by a strong castle, in which the native Christians collected from the surrounding country, to the number of 37,000 driven to desperation by the persecution, and resolved to defend themselves as well as they were able, and sell their lives as dearly as possible. They were overpowered, and not one escaped of the 37,000 Christians. All these scenes were in our memories, and almost before our eyes, although so many years had elapsed since the last martyr ascended in the flames. The atrocious deeds which were done about the time the Pilgrims planted their feet upon old Plymouth Rock, and Christianity died out here, at the very time it was planted there. *Since that time* America has become all it is in civilization, wealth, power, glory and religion. But in that long period not one effort has been made to re-introduce Christianity into Japan, with its thirty or forty millions of inhabitants. No individual has venture there; no society has sent out its missionaries there. Strangely our Americans were assembled in an idol's temple to celebrate Christian worship *for the first time* since Christianity was extirpated by fire and sword; and *Protestant* worship for the first time since the Advent! The Bible was read; prayers were offered; a sermon was preached; and the sweet hymns of Zion were sung in tunes not less sweet or sacred, familiar to every one from childhood, but never so sweet and touching as when sung for the first time in Japan, and poured out in this old heathen temple. The sun shone out brilliantly; all was hushed around and quiet; and the Japanese, instead of rushing upon us with knives and

swords, looked on the strange scene calmly, reverently, and with apparent interest. Was this a fantasy—a dream—or reality? and if a reality, who brought it into existence?

When the services were concluded, and the congregation silently and thoughtfully withdrawn to the ships, Mr. Harris kindly invited me to remain awhile, and took me into his office, study, and library, all in one, and bringing out a formidable looking document, read a part of it to me, which proved to be the letter of instructions given him by Mr. Marcy, at the time Secretary of State, in which he directed Mr. Harris *to do his best, by all judicious measures, and kind influence, to obtain the full toleration of Christian religion in Japan, and protection for all Missionaries, and others, who should go there to promulgate it.* This was a most interesting fact, and kept secret to the world, but deserving to be published world-wide, in justice to the memory of Mr. Marcy, and in justice to the administration of which he was a member, and which sustained his course, and perhaps dictated it.

Turn we now to China. The great struggle is over, and we who happen to be here, have seen the grandest work in the history of this immense Empire, at present containing, according to the latest census, as reported by the Russian scientific Professors of the College they are allowed to maintain in Peking, *four hundred and forty-five millions* of people, or nearly one-half of the population of the globe. For the first time since the dim and distant origin of this Empire and race, Christianity is admitted by treaty, and may be proclaimed without obstruction, and embraced by the natives without incurring disgrace, detriment, or punishment. What a field! What a miracle which opens it! I have reason for stating, that here, as in Japan, the Secretary of State instructed Mr. Reed, our Minister, to take the same course which he had been advised in the case of Mr. Harris; i. e., while consulting for the material interests of his country, not to forget the claims and interest of Christianity, but endeavor to secure, if possible, the toleration of the Christian religion, and protection to all who

might go there, or be there, to inculcate it. It redounds to the honor of Mr. Reed, and to the credit of our Government, that the attempt was successful; and the first treaty with China, which opened it to the Gospel, and secured protection to missionaries and native converts throughout the vast empire, was the *American* treaty, negotiated and concluded by Mr. Reed, and then followed up by the ministers of England and France. So much had Mr. Reed to do with securing toleration to Christianity, and so judiciously and zealously did he work, that the Bishop of Victoria, the Rt. Rev. Dr. Smith, did not refuse to give him the highest praise, in a letter to the Archbishop of Canterbury, in which occurs this sentence:

“It is right that the friends of Christian missions on both sides of the Atlantic should know how *pre-eminently* they are indebted for the Christian element, in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of his Excellency, W. B. Reed.”

While the finger of God is gratefully acknowledged in these gigantic moral movements, it is but right that the instruments should be honorably remembered, which the same Providence employed to bring about these results. America bears her part of the glory in taking the initiative in movements which are to regenerate this mighty eastern world. Governor Marcy and General Cass, and the administrations of which they are or were prominent members, are entitled to the highest respect, as well as Mr. Harris and Mr. Reed, who so ably and successfully carried out their instructions, and their names will be honored in the records of philanthropy and Christianity.

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## C H I N A .

LETTER FROM REV. E. W. SYLE.

SHANGHAI, 22d Nov. 1858.

REV. AND DEAR BROTHER :

Very soon after my return from Japan, the feeble health of my family obliged me to take them to the hill-country.

Our route lay through a great number of villages, towns, and cities, distributed over this remarkably extensive and fertile plain, and we traversed them all without any sort of molestation or inconvenience, except such as arises from the great curiosity felt by the people to look at foreign ladies and children.

As usual on such occasions, our living, traveling, and lodging-place was our own boat, but it would not have been difficult to procure apartments in some of the more retired temples had we been so minded. Our successful experiment at *Hang Chow* last year might have been repeated at several points on this more recent occasion; indeed, everything indicates that the evil spell which kept foreigners in check is broken, and that henceforward we shall have—nay, it may be truly said that we *already* have—entire freedom of range over an indefinite amount of territory around us in every direction. The account contained in the accompanying *North China Herald*, of an expedition made by a company of missionaries, as far as *Ching-Keang-Foo*, will show you what a change has come over the tone and demeanor of the Mandarins. With the *people* in this part of the country we have never had any difficulty, and now that the officials are not inimical, there seems nothing to hinder but that the Gospel should have free course and be glorified.

It is true, while some hindrances are removed, others will spring up; while some impediments, caused by the Chinese, are taken away, others are brought in by our own countrymen. I was made painfully aware of this while visiting a royal pavilion, built on a small island near the city of *Kia Hing*: the Emperor *Kien Loong*, some seventy years ago, made a progress through these regions, and this was one of the places prepared for his accommodation. Now it is nearly in ruins, and the old man who has charge of the premises, suggested that I should make a representation to the Imperial Commissioners, now assembled at Shanghai, requesting them to appropriate this island, with its buildings, to the foreigners.

“It would,” he added, “be an excellent place for a consulate and an opium store.”\*

The full recognition of opium as an article of legal commerce has recently taken place: under the new trade regulations, it is to be admitted at a duty of thirty taels a chest. Those whose consciences are regulated rather by the custom-house than the Commandments (especially the “New Commandment”), are greatly relieved hereby.

The two large cities of *Kia Hing* and *Soo Chow* (both desirable missionary stations), were passed in our journeying; but we hastened by without stopping, being anxious to visit the residence of our brethren, Liggins and Williams, at *Dzang Zok*. And very much were we delighted during the three days we spent in their neighborhood. The place is exceedingly beautiful for situation, and *on the mountains* must be healthy; but our brethren have not yet succeeded in securing a lodgment in an elevated position: this, no doubt, may be attained after a while—a few months at the longest.

On the morning of Sunday, October 7th, I had the great satisfaction of preaching at this our first inland station, about one hundred miles west from Shanghai; and a subsequent visit which I made, tracts in hand, into the city, convinced me that the foreign preacher had no longer any substantial hindrance in his way, and that the curiosity of the people, which causes them to crowd after him as he walks along, and to collect round him when he stops, is to be counted an advantage, as securing more hearers for his message.

One word before I close, with regard to Japan. Already have *three* merchant vessels left this port for *Nagasaki*, and one of them has returned, though with what result as to commerce I have not learned, except that she traded freely under the regulations of the latest Dutch treaty.

The French Plenipotentiary, Baron Gros, has recently returned to this place from *Yedo*, having concluded a treaty with the Japanese Emperor, which is understood to be almost

\* This old man told me that some foreign merchants, who had passed that way, re-aid him for his attentions by giving him money and a ball of opium.

identical with those just made with the United States and England : they could hardly ask more at present.

I must add yet a few words more on a point which concerns the whole of our work, both here and in Japan. There has been a good deal of conference among the members of the various missionary bodies represented here, as to how they may, in a common-sense way, distribute themselves over different parts of the country, and not cluster together in certain places, or run across each others' paths. I do not suppose that anything like a formal agreement will take place, or that if it did, it would stand long ; but it strikes me, as an indication at once of good sense and good feeling, that regard is had to these considerations. One of the oldest of our number thinks of pushing out westward to *Shen Se* ! Another is preparing to go to *Shang-tung* ; another to *Hang Chow*, &c. ; two are already laying siege to *Soo Chow* ; but no one speaks of Japan—that seems left for us.

Yours, ever truly,

In the Lord.

P. S. My throat seems much better, so that I have resumed preaching. We returned from our tour much strengthened.

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### INTERESTING CORRESPONDENCE.

WE publish below a very interesting correspondence between American Missionaries in China on the one part, and the U. S. Commissioner to China, Hon. Wm. B. Reed, on the other. The missionaries acknowledge with gratitude and high consideration, his successful efforts in behalf of our common Christianity, by procuring the insertion in the treaty, of a clause which provides for a full toleration of the Christian religion throughout that vast empire. That in making this acknowledgment they were not influenced by national prejudice, but by an impartial judgment upon his acts, may be inferred from a letter of the Missionary Bishop of the English Church in China to the Archbishop of Canterbury, in which he says : "It is right that the friends of Christian missions, on both sides of the Atlantic, should know how much they are pre-eminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of his Excellency W. B. Reed, ably seconded by his Secretary of Legation

and Interpreter, Dr. Williams and Rev. W. A. P. Martin—names well-known in connection with the missionary work in China.”—*New York Journal of Commerce*.

LETTER FROM THE SHANGHAI MISSIONARIES TO OUR  
MINISTER IN CHINA.

To H. E. W. M. B. REED, *Minister Plenipotentiary of the United States to China*.

SIR: We, the undersigned, missionaries from various ports of the United States, embrace the opportunity of your presence among us to present to you our hearty congratulations upon the success which has attended your mission to China, and in particular to express our grateful recognition of the measures you have adopted to secure for missionaries greater freedom in their peculiar work.

In common with all the foreign residents in China, we have awaited with no little anxiety the result of those occurrences which have at successive periods during the last two years agitated both Chinese and foreigners.

Especially did we follow with earnest expectation and with fervent prayers the combined expedition to the Pei-ho. It was a source of heartfelt pleasure and of gratitude to God that the Chinese were so soon disposed to treat, and so little armed opposition was offered. And when we first vaguely learned the provisions of the treaties, it was with the deepest emotions of thankfulness that we found all our hopes so fully realized, and our prayers so abundantly answered.

While our common country will do justice to the success that has crowned your patient endeavors to promote her general interests in this land, a large body of her best citizens will be especially mindful of your claims in putting forward that Christianity which, having proved the stable foundation of the prosperity of our native land, it is the mission of that land to spread throughout the earth.

We desire also to express our admiration of the steadiness with which you have followed the path of your convictions, in spite of clamor and misrepresentation on the part of persons belonging to other countries, and even amidst a degree of murmur and complaint on the part of your own countrymen, impatient of what seemed to them a position unworthy of our national power and reputation. You will not long fail to gather from this very line of peaceful policy the credit which is due to you, and to be vindicated in the eyes of all, as having adopted the wisest and best course, as it was the most generous and humane. We congratulate you on having secured, without violence, what would have been dearly purchased at the cost of human



life. Standing as we do on the threshold of a new era in this land, we cannot but avail ourselves of this occasion to express the hope, that as our country is eminently fitted for, and apparently destined to the work of extending the Christian religion throughout the heathen world, so our Government will, without doing violence to the strictest principle of toleration by which it is bound, yet give countenance and support to the missionary labors of its citizens in heathen lands. We see France, with but a limited commerce to foster or protect, lavish of her national resources in support of one section of the church. While we neither hope for, nor wish a similar support, we cannot but desire that our Government may in the future plainly declare, that as the labors of missionaries are in the path of humanity and truth, they are to be sustained by all the *moral* influence of our land, and the persons of her sons guarded with jealous care. This we desire, not so much for our personal security, as for a testimony that where Christianity has gained its merited supremacy, it is a living power, and that we may not seem to be disowned by the government to which we owe and pay allegiance.

It were no praise to say that a criminal charge has never been brought against any missionary from our country; it were no credit to us to say that we love our native land as well as any who are here voluntary exiles from her shores. We may claim that we have shown an unequalled readiness to contribute to whatever would promote the interests of our country among this people. Besides the private efforts of each individual, we may call attention to the facts that from our ranks have been drawn, almost without exception, the interpreters, both paid and unpaid, of the Legation, and of the Consulates; in two cases the highest diplomatic power has been intrusted, *ad interim*, to a member of our body, and at least three of the ports some of our number have yielded to urgent calls to assume consular duties; duties uncongenial to our calling, and undertaken only in accordance with a sense of duty to the land of our birth. All of our number will doubtless be found ready at all times to discharge, as loyal and loving children, the duties which may hereafter be required of us. In return we wish not simply to be protected, but in a proper degree to be recognized in our office, and countenanced in our work, by the Government whose allegiance we own, and in whose prosperity we shall always rejoice.

Finally, Sir, hearing that you are purposing soon to return to your home, we beg leave to tender to you our best wishes for your preservation during your journey, and for a happy restoration to your family. May you, during a long life of usefulness, often have occasion to recur with pleasure to your work in China, as you hear of good resulting to this people from influences now set in operation. You will carry with you our sincere esteem, and hold in our memories a permanent place, as we recall your many truly re-

publican virtues, which have won our regards, not unattended as they are by a dignity and urbanity which have ensured you the respect of all.

We remain, sir, your sincere friends and obedient servants,

ROBERT NELSON,  
*Protestant Episcopal Mission.*

CHARLES R. MILLS,  
*American Presbyterian Foreign Mission.*

G. F. BARTON,  
*Southern Baptist Mission.*

I. M. LAMBALLO,  
*Methodist Episcopal Church, South.*

S. CARPENTER,  
*7th Day Baptist Mission.*

SAMUEL R. GAYLEY,  
*Presbyterian Mission.*

WILLIAM A. MACY,  
*American Board Commission.*

SHANGHAI, Nov. 4, 1858.

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MR. REED'S ANSWER.

LEGATION OF THE UNITED STATES,  
ON BOARD THE MINNESOTA, OFF WUSONG, }  
November 6th, 1858. }

GENTLEMEN: I thank you cordially for your words of approval and farewell. There are those in my distant home who will be prouder of kind words and wishes, and prayers from you, the Ministers of Religion, than of any political honors I can carry back. For them and for myself I thank you.

It is not always that a policy which restless people think so ungrateful as neutrality, commands approval—and when I think of the feverish condition of the public mind in China this time last year, it is matter of wonder that health and equanimity should be so soon restored—and my countrymen, I believe without exception, should admit that the course pursued was the right one.

For this credit is mainly due to the instructions of the Government at home, and to the wide discretion and thorough support which, from first to last, the President has given me.

In my dispatches homeward I have spoken of my high obligations to the American Missionaries in China, without whose practical aid I could have done little, and to whose good example, making a deep and favorable impression on the Chinese mind, what is called Diplomacy owes much.

The Missionary is never by his own act in trouble here. He is never

importunate for assistance, or clamorous for redress. He is never querulous ; and your kind address shows that he is ready to do a public servant more than justice, and to give him unsolicited words of generous approval when his work is done.

When the American negotiations were in progress at Tein-Tsin, the Imperial Commissioners of their own accord offered to concede to *Missionaries* the privilege of free access to all parts of the country of China. Honorable as was this testimonial, I could not accept it for various reasons—the controlling one being that it involved the recognition of classes among my countrymen, which I could not admit. The Missionary, the merchant, the scientific explorer, should share the same privilege. They do so now, and I look forward to the early day when, under the providence of God, with an improved state of feeling, invigorated loyalty, and sense of obedience to law which creates as many duties as privileges—Americans shall pass the opened gates of this mysterious Empire, alike doing good, obeying law, and giving no evil example.

Every Missionary to whom I have mentioned the offer which was made to me, and my reasons for declining it, approves what I did.

Permit me, Gentlemen, with renewed thanks to you and all my missionary friends—and I extend them to those devoted and accomplished women whom I have seen here laboring in the great cause of Christian education—to express my earnest wish for your welfare and success in China, and for what to me just now seems the greatest happiness this world can give, a return to your friends at home, and to that distant land of whose institutions one becomes prouder every day he lives, and which he loves better and better every hour of his life, at home or abroad.

Very faithfully, your friend,

WILLIAM B. REED.

TO THE REV. MESSRS. NELSON, MILLS, }  
 BARTON, LAMBALLO, CARPENTER, }  
 GAYLEY, AND MACY, SHANGHAE. }

**CHURCH MISSIONARY SOCIETY—ENGLAND.**

WE gather from the publications of this Society the following particulars in regard to its operations:

Contributions last year, £155,484—about \$746,323.

Principal Stations.....	138
European Missionaries.....	179
Native and Country born.....	47
	226
Lay Teachers, (Foreign).....	55
Country born and native.....	2,085
	2,140
Missionary force.....	2,366
Native Communicants.....	18,371
Baptisms last year, adult and infant, (so far as returns were made).....	3,331
Probable number of adults at least.....	1,000
Scholars under instruction, so far as returns were made, (several missions not reported).....	25,422

These statistics embrace the following Missions:

West Africa, Sierra Leone, &c., Yoruba, Niger, Mediterranean, East Africa, West India, South India, North India, Ceylon, Mauritius, China, New Zealand, North-West America.

Such is the general statement. Let us examine some of the facts in regard to particular stations:

Take, for example, what the Society calls her West African Mission—Sierra Leone, and the surrounding region. Here the Society report 12 European and 10 native Missionaries, 10 European and 64 native teachers, 3,637 communicants. It is to this part of Africa that the English vessels of war have taken recaptured Africans, and here they have received Christian instruction. Then looking at the report with reference to the Yoruba Mission, in the interior, a portion of the continent of Africa which is now exciting much attention in this country, a beautiful region, and rising rapidly in importance in a commercial point of view. This mission was commenced in 1845, and, subsequently, laborers have been sent from Sierra Leone, and among them those who were natives of Yoruba, being of the number of those who were recaptured from slave ships and taken to Sierra Leone, and placed under instruction.

The last returns give 7 European and 6 native Missionaries, 5 European and 34 native teachers. Total, 52. Number of native communicants,

827; baptisms reported for the year, 111; scholars under instruction, 951.

Passing from Africa, let us examine some of the returns, with reference to India. Take the Society's South India Mission, embracing Tinnevely, Travancore, and other districts, that portion of India where the Gospel has signally triumphed, and where, amid the recent horrors in that country, there was comparative quietness.

These missions were established in 1815 '16 '17, and what results are reported in 1858? These are the statistics:

European Missionaries, 35; native and country born Missionaries, 19; European teachers, 13; East Indian and country born teachers, 9; native teachers, 751; making a total of 827 laborers. Native communicants, 5,540; baptisms during the year, 1871, between six and seven hundred of which were adults; seminaries and schools, 432; scholars under instruction, 10,974.

In the Northern India Mission the Society reported 1,120 native communicants, and 7,027 scholars under instruction.

Such results in India—a field second to none other, perhaps, in the extent and nature of the difficulties with which the Gospel has to contend—are certainly such as should rejoice and encourage every Christian heart.

It is pleasant to see the holy activity of this society and of the Society for the Propagation of the Gospel in Foreign Parts, in pressing on the work of the Lord in India since that whirlwind of disaster swept over the land.

Special funds, reaching a very large amount, have been paid in for Missions in India; and in answer to inquiries how these special funds were to be applied, the Secretary of the Church Missionary Society states:

“1st.—We gave immediate directions to our Missionaries in North India to strengthen and extend, by the aid of the fund, their several Missions to the utmost of their resources on the spot.

“2d.—A new Mission at Lucknow has been already commenced. Operations were most encouragingly opened on the anniversary of one of the most disastrous days of the siege.

“3d.—Since the outbreak of the mutiny we have sent out twelve Missionaries, of whom eight are appointed to the disturbed districts.”

The Secretary states that others were in a course of preparation for the work.

“4th.—We have filled to overflowing our Islington Institution for missionary candidates.”

The Secretary concludes by saying:

“I trust that those statements will prove encouraging to those friends who may feel a desire to contribute to our special fund for India. We are much encouraged ourselves by the considerable increase of missionary candidates since the mutiny. The Committee are prepared to send out

any number of suitable men that it may please God to send to them ; and for that purpose they are appealing especially to the junior clergy, who are ready prepared for the work, in the full confidence that the means for their support will be cheerfully furnished by the Church at home."

We now notice one other Mission only of the Church Missionary Society, viz. : New Zealand, that land not long since sitting in deepest darkness and covered with the pall of death. Has the savage here been brought under the benign influences of the Gospel ? This Mission was commenced in 1814 in the Northern District ; many years of patient effort seemed to result in almost nothing. But the faithful labors and earnest prayers of God's servants were not in vain ; the day dawned at length in New Zealand, and the Society now report 5,834 native communicants, the number of baptisms last year, infant and adult, being 676.

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### INTELLIGENCE.

LETTER FROM THE REV. J. RAMBO.

MONROVIA HARBOR, *Dec. 31st, 1858.*

DEAR BROTHER—I wrote you three weeks ago from Sierra Leone, telling you about our voyage out and our visits to Freetown. We left S. L. on the 17th, arrived at Cape Mount on the 20th, and spent three days there.

We arrived here on the 24th inst, and spent a pleasant Christmas here. The convocation of this county commenced Christmas morning, and the opening sermon was preached by Rev. Mr. Russell. It was a good and appropriate sermon, from St. Matt. 2.

Our party were all very well, and were ashore on this occasion, and enjoyed the service very much. On Sunday morning I preached for Mr. Gibson, to a full house, though the room was small. The communion was administered on this occasion.

A Missionary meeting was held in the afternoon, when reports were read by ministers and teachers in the Convocation. Four addresses were made. Brother Messenger preached in one of the other churches.

Miss Brittan is here, she came up some weeks since for her health, and is better. She is still visited occasionally by fever.

I found letters here from Bishop Payne and Brother Hoffman. All were pretty well. The Bishop and Mrs. Payne may return home in February steamer, if not in this ship. Their health requires a change.

DEATH OF A FAITHFUL MAN.

Mr. A. W. Tubman died at Bassa, in October, of measles. He had been received as a candidate for orders. His loss is great. He was pious, and useful as a teacher, and gave great promise for the future. How mysterious are God's ways!

Mr. Thomas Thompson was ordained at C. Palmas last Sunday, and will be sent to take charge of Bassa station. The work at C. Palmas is still very promising. You will hear all about this *early*.

Please insert a notice in the SPIRIT OF MISSIONS, about the monthly steamer touching at C. Palmas; single letters 28c. *prepaid*.

Our party are much pleased with Africa. All are receiving many kindnesses ashore here. We are invited daily to dine ashore. We are all in fine health and spirits.

Mr. Gibson has 20 members, and between 50 to 60 Sunday scholars. I hope he may have S. S. books sent him, and others as they need.

The materials for Trinity are being gathered, but no walls are yet going up, I believe, though I have not yet gone to the spot.

---

GOD LOVETH A CHEERFUL GIVER.

The following letter affords pleasing evidence of love to Christ and devotion to His service. We know nothing of the writer save what here appears; we hope he will pardon the publication of it; the design is not to speak his praise, but give to others the benefit of his example.

PHILADELPHIA, *Feb. 23d, 1859.*

REV. AND DEAR BROTHER :

Be so kind as to present the accompanying one hundred

dollars (\$100) to the Committee for Foreign Missions of the Protestant Episcopal Church, to be applied by them to the sustaining of Rev. J. Liggins, in his Missionary labors in China, and in the new sphere opening up before him in Japan. This sum is from the Benevolent Fund of a Missionary, which has arisen by his laying aside portions of marriage fees; also the whole of Sabbath fees and of some other days in the week; one tenth of his salary; also free will offerings on his birth days, of as many dollars as he was years old, and one tenth of the balance which may remain at the end of the year over his expenses and the expenses of his family, &c.

Bless the Lord for this, His own work; yea, not unto us, not unto us, but unto Thy name, Father, Son, and Holy Spirit, be all the praise and glory, forever, Amen. O Heavenly Father, forgive, sanctify, and save us and ours, and all our dear friends, for Jesus Christ's sake, by the Holy Spirit, Amen.

Yours in the Gospel,                      A MISSIONARY.

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#### CONTRIBUTIONS FOR JAPAN.

WE would state, in connection with the above, that collections for the Japan Mission have already been taken in

St. James' Church,	Bristol,	Pa,
Holy Trinity	“	West Chester, Pa
Christ	“	Germantown, Pa.
St. Philip's	“	Philadelphia, Pa.
Grace	“	“
St. Luke's	“	“

We hope to issue by the middle of March, a special paper on Japan. Our February occasional paper, No. 19, containing an account of the Foreign Committee's action with reference to Japan, with Mr. Syle's narrative of his visit to that Empire, &c., has been sent to all the Clergy, and to the laity also as widely as circumstances have allowed.



LETTER FROM REV. C. C. HOFFMAN.

THE following extracts are from Rev. Mr. Hoffman's letter, dated—

CAPE PALMAS, *January 14th*, 1859.

REV. AND DEAR BROTHER :

Our letters by the "Stevens" have reached us before her arrival, as they were brought to us by a small vessel from Monrovia. We are all pretty well. The Bishop and Mrs. Payne are prepared to sail in the "Stevens." The Bishop's health is not good. Miss Brittan we expect in the Stevens; she left about six weeks ago.

The Vincennes, ship-of-war is here, and the officers have paid me a visit.

God grant me His grace and a measure of health, but I feel my strength cannot now be depended upon. Mrs. H. is remarkably well.

We all send love to yourself and the Brethren of the Committee, of whom we make mention in our prayers.

We have lately lost one of our girls, Rosanna Grant. She died ten days since.

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee, No. 19 Bible House, from January 15th, to February 15th, 1859.

FROM	FOR	PACKAGE.	NO.	FORWARDED BY
Through Adams' Express,	Rev. E. W. Syle, Chi.,	One Parcel	31	Ship "N. B. Palmer."
Phila.—Dr. D. Jayne & Son	Rev. J. Liggins, "	Four Boxes	27 to 30	" " "
N. Y.—Mrs. Tyng,.....	Miss C. E. Jones, "	One Parcel,	26	" " "
Va.—Miss E. B. Winter,...	Rev. E. W. Syle, "	" Box...	25	" " "

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Jan. 15th to Feb. 15th, 1859 :

Maine.

Augusta—St. Mark's, S. S., for China.....\$10 21  
 Gardiner—Christ Ch..... 58 00  
 Wiscasset—St. Philip's..... 15 12 \$83 33

New-Hampshire:

Hopkinton—St. Andrew's..... 8 23  
 Nashua—St. Luke's..... 5 25 13 53

Vermont.

St. Alban's—St. Luke's..... 20 00  
 Rutland—Trinity, \$19 60; S. S., for China, \$10 20; Af., \$10 20..... 40 00  
 Vergennes—St. Paul's..... 5 13 65 13

Massachusetts.

Amesbury—St. James'..... \$5 00  
 Brookline—St. Paul's, \$250; S. S. for Af., \$73 13.... 323 13  
 " From "Hope," for Chi.... 5 00  
 Boston—St. Matthew's..... 5 00  
 " St. Paul's.....457 00  
 " Trinity, \$139 08; S. S., for Af., \$52 47; Christmas Offering, \$33 25..... 224 80  
 " From "A Pilgrim's Son," for Japan.....500 00  
 Danvers—Calvary Ch. and S. S. 5 43  
 Hanover—St. Andrew's, \$25; Dorcas Soc., 10th annual payment, for Chi., \$25; S. S., \$12 07..... 62 07  
 Jamaica Plain—St. John's, \$54; S. S., \$21..... 75 00  
 Jamestown—St. Matthew's.... 2 00  
 Marblehead—St. Michael's. ... 5 00  
 Pittsfield—St. Stephen's, \$16 10; collection for 1858, \$9 90; S. S., \$10..... 36 00  
 Quincy—Christ Ch., S. S..... 3 00

Roxbury—St. James', for Mrs. Hill, Athens..... \$1 00  
 Salem—St. Peter's..... 64 00  
 Sherborn—From Albert H. Blanchard, E-q..... 4 00  
 Taunton—St. Thomas'..... 50 00  
 Waltham—Christ Ch., for Girls School, Hoffman Station. 26 00  
 Williamstown—Childrens Offerings, for Af. .... 5 00  
 Miscellaneous—From "L."..... 10 00 1868 43

Rhode Island.

Bristol—From "M.," for Chi. and Af. .... 2 00  
 Pawtucket—St. Paul's..... 19 31  
 Providence—Grace ..... 91 00  
 " St. Andrew's..... 21 00  
 " St. John's, Epiphany Collection, (of which \$15 are for Af. ;) \$375; Morning S. S., Christmas Offering, for Af., \$113 46; Infant do., \$2; noon do., \$16; Infant School Collection, 1858, for Af., \$10..... 516 46  
 " St. Stephen's (of which \$7 are for Af.) ..... 175 00  
 South Portsmouth—St. Mary's. 5 00  
 Westerly—Christ Ch..... 15 00  
 Wickford—From A. M. Thomas, Esq..... 10 00 854 77

Connecticut.

Bristol—Trinity, for Af. .... 14 24  
 Brookfield—St. Paul's..... 6 69  
 Danbury—St. James', for Japan 12 00  
 Fair Haven—St. James', \$13 73; S. S., for 1858. \$17 88; from two members, \$4\*. 35 61  
 Glastenbury—St. James', for Af. 5 00  
 Hamden—Grace, \$31 35; Af., \$10..... 41 35  
 Hartford—Christ Ch., for Af. 67 52  
 " St. Paul's ..... 14 21  
 " Trinity College, for Af. .... 8 00  
 Huntington—St. Paul's..... 5 00  
 Meriden—St. Andrew's..... 15 00  
 Monroe—St. Peter's..... 5 00  
 New-Haven—Trinity ..... 91 45  
 New-London—St. James'..... 67 41  
 Wallingford—St. Paul's..... 20 00  
 Watertown—"H. F. B."..... 1 00  
 Windsor—St. Gabriel's, for Af. 12 00  
 Winsted—St. James', \$1 87; S. S., for ed. in Af. \$6 63. 8 50  
 Miscellaneous—From "H. H. M.,"..... 4 00 434 08

New-York.

Astoria, L. I—St. George's Ch., \$92 10; S. S. for ed. boy in Af, \$20..... 112 10  
 Brooklyn—Christ Ch..... 172 18  
 " Heights, Grace..... 102 00  
 Canton—Grace ..... 6 00  
 Clifton, S. I.—St. John's, Mrs. D. Low for Af., \$40; Chi., \$20; Greece, \$20..... 80 00  
 Fishkill Landing—St. Anna's. 42 53  
 Fort Edward—St. James'..... 11 32  
 Granville—Trinity..... 3 50  
 Goshen—St. James'..... 13 00

Highland—St. Philip's..... \$18 00  
 Kingston—St. John's ..... 10 00  
 Manhattanville—St. Mary's.... 5 67  
 New-Brighton, S. I—Christ Ch. \$65 60; from "V.," 1/2, \$5 from "J.," 1/2, \$2 50.... 73 10  
 New-York—American Bible Society, for printing the Scriptures in Chi..... 500 00  
 " American Tract Society, for Chi..... 500 00  
 " Ascension Ch., Annual Collection, Spl. Greece, \$27; Af., \$225; ed. of Ann Glover, Af., \$20; Chi., \$100; for general purposes, \$1,903 56; Juvenile Miss. Association, for China, \$25; ..... 2200 56  
 " Calvary, for Af ..... 210 07  
 " St. Bartholomew's, \$417 03; S. S., three little girls, for purchase of books for Af., \$7 50..... 424 53  
 " St. George's..... 2407 00  
 " St. John's Chapel, for Af. . 40 42  
 " St. Mark's, "From a Parishioner, by Dr. Anthon," 50 00  
 " St. Paul's Chapel, for Af. . 80 62  
 " Trinity, for Af. . . . . 233 56  
 " From Miss Eliza Turner, for Af., \$660; from Rev. S. H. Turner, D. D., \$40..... 700 00  
 " "R.," ..... 40 00  
 " "J. A. R.," for Athens.... 10 00  
 " "M. C. R.," ..... do. . . 5 00  
 " "F. H. R.," ..... do. . . 5 00  
 " "C. G. R.," ..... do. . . 5 00  
 Ogdensburgh—St. John's, 1/2..... 14 00  
 Poughkeepsie—Christ ..... 136 68  
 " St. Paul's, \$21 74; S. S., for ed. of Ruth Oakley, Af., \$10 ..... 31 74  
 Sandy Hill—Zion..... 7 13  
 Saratoga Springs—Bethesda. 15 77  
 Schuylerville—St. Stephen's, a member ..... 0 50  
 Stockport—St. John's..... 5 50  
 Rensselaerville—Trinity ..... 2 00  
 Rondout—Ch. of Holy Spirit... 5 00  
 Troy—St. Paul's..... 130 00  
 Waterford—Grace..... 5 00  
 White Plains—Grace..... 37 75  
 Whitestone, L. I—Grace..... 53 97  
 Yonkers—Mediator..... 7 86 8614 06

Western New-York.

Elyria—St. Andrew's, \$9 09; S. S., \$5 ..... 14 09  
 Livingston Co., Avon—Zion, Hoffman Soc., for Af. .... 4 00 18 09

New-Jersey.

Newark — St. Paul's, \$7 40; from a member, for Af., \$1..... 8 40  
 " Trinity..... 28 06  
 Orange—Grace, through Rt. Rev. W. J. Boone, D. D.. 66 00  
 Rahway—St. Paul's..... 12 64  
 Salem—St. John's..... 23 50  
 Trenton—St. Michael's, for Chi. and Af..... 67 18  
 " Trinity..... 6 47 212 25

\* \$20 were sent from this Parish in November last, but failed to reach us.

Pennsylvania.

<i>Allentown</i> --From friends of Missions, through Rev. S. K. Brobst, for Af.....	\$7 00	
<i>Bucks County, Doylestown</i> --St. Paul's, \$7; S. S., $\frac{1}{2}$ , \$10..	17 00	
<i>Churchtown</i> --Bangor Ch., for Af.....	30 00	
<i>Fayette Co., Uniontown</i> --From Alfred Howell, Esq. ....	5 00	
<i>Francisville</i> --St. Matthew's, for Monrovia, Af.....	15 65	
<i>Germantown</i> --St. Luke's.....	91 00	
<i>Lancaster</i> --St. John's Free Ch. ....	7 18	
<i>Lower Dublin</i> --All Saints.....	25 00	
<i>Manayunk</i> --St. David's, for Af. ....	25 00	
<i>Mithersville</i> --St. Paul's.....	11 90	
<i>Philadelphia</i> --Atonement, S. S., for Af.....	60 00	
"Christ Ch., \$24; for Chi., \$1.....	25 00	
"Covenant, \$23 08; for the Charlotte W. Wetherell Scholarship, Af., \$25.....	48 08	
"Grace, S. S., for ed. in Af.....	200 00	
"St. Andrew's, Colored Female and Infant S. S., 4th annual payment for Martha R. Moore scholarship, Af.....	20 00	
"St. James', $\frac{1}{2}$ .....	78 55	
"St. Peter's, for Cape Palmas	75 00	
"From "T. E. C." by Episcopal Recorder.....	1 25	
"From a Subscriber, to Episcopal Recorder.....	10 00	
<i>Pittsburgh</i> --St. Peter's.....	18 39	
<i>York</i> --St. John's.....	13 00	\$784 00

Delaware.

<i>Indian River</i> --St. George's, \$2 23; from "Z., New-York," \$17 23.....	19 46	
<i>Millsboro'</i> --St. Mark's.....	0 54	
<i>Newcastle</i> --Emmanuel.....	39 68	
<i>Smyrna</i> --St. Peter's, for Chi. and Af.....	10 00	
<i>Wilmington</i> --Trinity Chapel, S. S., Chi. ....	13 54	83 22

Maryland.

<i>Baltimore</i> --Emmanuel, from W. H. Graham, Esq., \$50; Mrs. Otto Byrd, \$5.....	55 00	
"St. Barnabas.....	3 63	
"St. Luke's.....	44 30	
"Anonymous.....	10 00	
<i>Berlin</i> --Worcester Parish.....	5 00	
<i>Charles Co., Durham Par.</i> --Nanjemoy, for Chi. and Af.....	100 00	
<i>Harford Co.</i> --Havre De Grace, St. John's, $\frac{1}{2}$ .....	4 08	
<i>Prince Geo. Co., Beltsville</i> --Zion Parish.....	5 00	
<i>Rock Creek Par., D. C.</i> --St. Paul's.....	27 55	
<i>Talbot Co</i> --Royal Oak, from Henry D. Didier, Esq., for Af.....	3 00	
<i>Washington Co., Lapon's Cross Roads</i> --St. Mark's.....	25 00	
<i>Washington, D. C.</i> --St. Alban's, " "Sigma,".....	10 00	297 56

Virginia.

<i>Alexandria, Fairfax Parish</i> --Christ Ch., \$75; for Chi., \$50; Africa, \$50; Ladies Miss. Sewing Soc. \$50 ..	\$225 00	
"Grace, for Chi. and Af.....	20 81	
<i>Bedford Co., Heber Par.</i> --St. John's.....	30 00	
<i>Clarke Co., Berryville</i> --Grace..	35 00	
<i>Columbia</i> --From Mrs. Mary A. E. Carrington, for Chi. and Af.....	10 00	
<i>Eastville</i> --From George Kerr, Esq., for Af.....	5 00	
<i>Fauquier Co., Piedmont Par.</i> --Miss. Soc.....	12 00	
"Markham Sta., Front Royal Ch.....	7 00	
<i>Fluviana Co., Rivanna Par.</i> .....	50 75	
<i>Gloucester C. H., Abingdon Par.</i> --for Chi. and Af..	21 00	
"Ware Ch., from the Rector's family, for Chi. and Af..	3 50	
<i>Goochland Co.</i> --Trinity.....	4 25	
<i>Hedgesville</i> --Mount Zion.....	9 63	
<i>Lancaster Co.</i> --Litwalton P. O., from Wm. Y. Downman, Esq.....	50 00	
"Christ Ch. Par., Mrs. M. A. Douman.....	5 00	
<i>Leesburg</i> --St. James', S. S., for Chi.....	18 14	
<i>Lexington</i> --Grace.....	25 00	
<i>Lynchburg</i> --St. Paul's, \$137 45; S. S., \$25.....	162 45	
<i>Martinsburg</i> --Trinity.....	10 85	
<i>Millwood</i> --Christ Ch.....	70 00	
"From Mrs. M. B. Whiting, for Greece.....	10 00	
<i>Norfolk</i> --Christ Ch., from Mrs. E. T. B. Gatewood, \$1 67; Colored Congregation, for Af., \$34 33.....	36 00	
"St. Paul's, \$60; S. S. the Robert Smith Miss. Class for Hoff. Sta., \$5.....	65 00	
<i>Richmond</i> --Monumental, \$222 82; from two members, \$6 50....	229 32	
"St. Paul's Ch.....	100 00	
<i>Smithfield</i> --Christ Ch. Colored Congregation.....	2 50	
<i>Winchester</i> --Christ Ch., \$40. at disposal of Rev. C. Williams, Chi., \$5; for Chi., \$10; Af., \$30.....	85 84	1304 04

North Carolina.

<i>Edenton</i> --St. Paul's, \$14; for ed. of Saml. J. Johnson, Collins Page, and Herbert Page, Af., \$20 ea.	74 00	
<i>Fayetteville</i> --St. John's \$46 84; from a mem for ed. John W. Wight, Af., \$20.....	66 84	140 84

South Carolina.

<i>Abbeville Dist.</i> --Trinity, from a member for Chi.....	5 00	
<i>Aiken</i> --St. Thaddeus.....	15 00	
" "Aiken".....	10 00	
<i>Beaufort</i> --St. Helena Ch. for Chi. and Af.....	25 25	

Black Oak—Trinity.....\$49 05  
 Charleston—Calvary Ch., \$175;  
 Colored Cong. for Af.,  
 \$8 55 ..... 10 30  
 " Grace Sewing Soc., bal. for  
 supp't, T. C. Brownell,  
 Af..... 50 00  
 " St. Andrew's..... 3 96  
 " St. Paul's..... 21 32  
 Summerville—St. Paul's..... 10 00  
 Walterboro—From Rev. E. E.  
 Bellinger for two copies  
 "Caralla Messenger"..... 1 00  
 Williamsburg—From "W. B." 78 00 \$278 88

Georgia.

Augusta—Atonement, for Af. 20 68  
 " St. Paul's..... 44 00  
 Columbus—Trinity, \$31 15; for  
 ed. Wm. D. Cairns, \$20;  
 Clara Forsyth Hargrave,  
 Af. \$20..... 71 15  
 Macon—Christ Ch..... 50 00  
 Marietta—St. James'..... 18 65  
 Rome—St. Peter's..... 14 50 218 98

Florida.

Tallahassee—St. John's †..... 16 00

Alabama.

Cahaba—St. Luke's..... 8 50  
 Green Co.—St. Mark's (in the  
 Fork)..... 2 45  
 Greensboro—St. Paul's..... 34 00  
 Huntsville—Nativity \$50 50;  
 S. S., \$19 50..... 70 00  
 gston—St. James'..... 7 55  
 e—Trinity..... 58 59 18

Louisiana.

Baton Rouge—St. James'..... 25 00  
 " (West)—Through A. C.  
 Woods, Esq..... 30 00 55 60

Ohio.

Canfield—St. Stephen's, for Chi.  
 and Af..... 5 00  
 Cuyahoga Falls—St. John's,  
 \$3 87; S. S., for China  
 and Af., \$5 95..... 9 82  
 Dresden—Sion S. S., for Af..... 12 00  
 East Plymouth—"Mrs. C. S.,"  
 for Af..... 1 00  
 Franklin Mills—Christ Ch..... 2 27  
 Granville—From John L. Bryan,  
 Esq., for Af..... 2 00  
 Hudson—Christ Ch..... 3 35  
 Norwalk—St. Paul's..... 16 00  
 Peninsula—Bethel Ch..... 1 56 53 00

Illinois.

Albion—St. John's..... 5 00  
 Chicago—Trinity..... 275 80  
 Decatur—St. John's..... 4 00  
 Farmington—Calvary..... 14 19  
 Freeport—Zion, for Af..... 4 50  
 Jacksonville—Trinity..... 23 00  
 Lockport—St. John's, from a  
 member..... 2 00  
 Peoria—St. Paul's S. S..... 90 00 418 49

\* \$25 were acknowledged as from "Clarksonville," last month, which should have been "Clarksville."

Mississippi.

Madison—Chapel of the Cross,  
 colored members, for Af. \$23 60  
 Yazoo City—Trinity S. S., for  
 Mount Vaughan..... 7 50 \$31 10

Kentucky.

Columbus—Christ Ch..... 3 50  
 Frankfort—Ascension for Af.,  
 Greece, Chi., \$10 each... 30 00  
 Louisville—St. Paul's S. S., for  
 Af..... 80 00 113 50

Tennessee.

Clarksville.\*  
 Columbia—St. Peter's..... 5 00  
 Whitehall—Trinity, from Young  
 Ladies' Miss. Soc. for the  
 Margaret Brown Scholar-  
 ship, Af..... 25 00 30 00

Michigan.

Battle Creek—St. Thomas'..... 14 00  
 Detroit—Christ Ch..... 34 04  
 Tecumseh—St. Peter's..... 3 18 51 22

Missouri.

St. Joseph—Christ Ch..... 6 00  
 St. Louis—Christ Ch..... 78 00  
 " Grace..... 2 00  
 " St. George's..... 79 73  
 " St. John's..... 10 60 176 33

Wisconsin.

Delafield—St. John Chrysostom..... 16 00

Iowa.

Iowa City—Orphans' Home of  
 Industry, "a Thank Offer-  
 ing"..... 1 00

Minnesota.

St. Peter's—Holy Communion. 3 45  
 Hastings—St. Luke's..... 1 30 4 75

Miscellaneous.

From "Epiphany," Af. and  
 Chi..... 10 00  
 " "M."..... 5 00  
 " "V." Chi..... 2 00 17 00

Legacies.

Ct., Hartford—Bequest of Miles  
 A. Tuttle, through Wm.  
 F. Tuttle and G. W. Rus-  
 sell..... 500 00  
 Md. Baltimore—From the Estate  
 of John Johns being bal-  
 ance of \$5,000, (\$4,000  
 previously received), less  
 taxes, fees, and interest,  
 \$306 46..... 693 54  
 Pa., Germantown—From the  
 Estate of Mrs. Margaret  
 Pepper, through G. H.  
 Thomson, Esq..... 451 25 1,644 79

18,050 46  
 Amount previously acknowledged. 13,647 79

Total since 1st October, 1858...\$31,728 25



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